A NEW

Family Instructor;

IN

FAMILIAR DISCOURSES

BETWEEN A

Father and his *Children*,

On the most Essential POINTS of the

CHRISTIAN RELIGION.

IN TWO PARTS.

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PART I. Containing a FATHER'S INSTRUCTIONS to his SON upon his going to TRAVEL into POPISH COUNTRIES; And to the rest of his CHILDREN, on his Son's turning *Papist*; confirming them in the PROTESTANT RELIGION, against the *Absurdities* of POPERY.

PART II. INSTRUCTIONS against the THREE GRAND ERRORS of the TIMES; *viz.*

1. Asserting the *Divine Authority* of the SCRIPTURE; against the DEISTS.
2. PROOFS, that the MESSIAS is already come, *&c.* against the ATHEISTS and JEWS.
3. Asserting the DIVINITY of JESUS CHRIST, that he was really the SAME with the MESSIAS, and that the MESSIAS was to be really GOD; against our MODERN HERETICKS.

With a POEM upon the DIVINE NATURE of JESUS CHRIST, in *Blank Verse*.

By the AUTHOR of the FAMILY INSTRUCTOR.

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M.DCC.XLII.

PREFACE.

THIS *Work may, perhaps, remind the Reader of Two Volumes which have appeared in the World under the ſame Title; but they are deſired to obſerve, to prevent Miſtakes, that thoſe Volumes enjoy nothing of the Subject of this Work, but the meer Title; nor is there the leaſt Similitude between them.*

What thoſe Books contain is none of our Buſineſs here, and this Work will ſpeak for it ſelf.

The Inſtructor here is the Maſter of a Family, whoſe Buſineſs and Duty is to inform and confirm his Children in right Principles; How he diſcharges the paternal Obligation, will appear in the very firſt Entrance: The Work has a double Aſpect;

1. *The* Example *from the Father* inſtructing: *This, indeed, is of the laſt Importance to Parents, and Heads of Families, as it is a Pattern preſented for their Imitation; and ſo it is an Inſtruction to Fathers, as well as a Father's Inſtruction to Children: I could be glad to ſay that Part was leſs uſeful than the reſt; but by how much the Example is wanting, by*

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ſo much the Work will be the more valuable.

2. *The other Face of this Work reſpects the Children* Inſtructed; *and there the Example of a ſober, well-taught, and religiouſly educated Family is very particular; ſhewing how receptive ſuch are of farther Inſtruction: Such drink in Knowledge as a Fiſh drinks in Water,* viz. *for Life; receiving it as Infants ſuck their Mothers Milk, with Pleaſure and Delight.*

The Children here are brought in eager to know, willing to be inſtructed; deſiring their Father to inform them of the Principles, and of the Miſtakes too, of the Religious Part of the World. It is true, that Parents are under unqueſtioned Obligations to teach and inſtruct their Children; but I will not ſay that no Pa-

rents want Helps to quicken them to the Work, as well as to enable them to perform it; here we ſhall find both.

Some Parents would inſtruct their Children, if they knew how; I doubt more neglect it that do know how. There ſeems to be more Reluctance to the Work to anſwer for, than Ignorance how to perform it; eſpecially in this enlighten'd Age, and this inſtructed Part of the World. 'Tis hard we ſhould prompt Children to prompt their Parents to inſtruct them; but I believe this may paſs for a Truth in moſt of our Families, that if Children would be more buſy enquiring of their Parents, they would all be better inſtructed than they are. No Wonder whole Families are ignorant and dark, when the Parents are as backward to teach, as their Children are to be taught.

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It is a ſad Reproof to a Parent, when the want of his inſtructing his Children diſcovers itſelf firſt to him by their Ignorance: It was a ſaucy, but a melancholy Return, which I once heard a Child make to his Father, for calling him Fool, viz. That he ſhould have been wiſer, if *his Father* had taught him better.

The Children here are repreſented inquiring and asking Queſtions, not of a Father unable or unwilling to inſtruct them, but as guiding the Father's Diſcourſes to that in particular which they ſtood moſt in need of being inſtructed in; ſuch Inquiry is a Part of their own Inſtruction, and a Guide to their Inſtructor alſo; for they firſt ſhew the Father what it is they ſtand in more than ordinary Occaſion of being taught, and he turns his

Diſcourſe accordingly; ſo they direct him how to inſtruct them.

Thus it will always be where the Family is compleatly inſtructed, and apt for Inſtruction; and 'tis a happy Conjunction for Improvement, where a Parent inſtructing, is led by the Inquiries of his Children to that particular Part of Inſtruction which they moſt want.

The Points of Inſtruction which take up this Work, intimate, that the Children were not too young to be talked with upon the moſt nice and difficult Points of Religion, and yet were not too old to be taught; and in particular, did not think themſelves too old for Teaching, or too wiſe to learn.

'Tis one of the worſt Parts of Folly, when Children think they need no Teach-

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ing. It is the Character of the Brutiſh only, that he hates Inſtruction, *Prov.* xii. 1. *Nothing can be farther off from Wiſdom, than he that thinks himſelf above being wiſer. The conceited Man is generally the ignorant Man; he that is humble is always teachable; and he knows very little that ſcorns to increaſe his Knowledge; 'tis a prepoſterous Pride, and has both the Folly and the Vice: A Man ought no more to deſpiſe being made wiſer, than he ſhould deſpiſe his being made richer, which very few incline to.*

But not to dwell upon that faſhionable Madneſs; the Family I am to bring upon the Stage, is the Reverſe of it: Here is the Father ready to inſtruct, and the Children willing to be inſtructed; both valuable Examples, and both inſtructive

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in their Kind, as well to Fathers as to Children, and both intended to be ſo.

I have nothing to apologize for, in the Plainneſs and Deficiency of the Inſtruction; every Thing here is ſuited to the Capacity of Children, and therein anſwers the End it is deſigned for. There might, no doubt, be more ſaid to the Subject, and farther Explanations be given of the Points diſcourſed of, nor does the Author think he boaſts, in ſaying he could have ſaid more upon the ſame Heads.

But Neceſſity, and the ſeveral Circumſtances of Things anſwer for him in moſt, if not all the Caſes, where ſuch Objection would otherwiſe lie againſt him.

1. *Want of Room: The Work is preſcrib'd in Bulk, and could not exceed, without*

out loading the Reader and ſwelling the Book; and this, as it is a Limitation, he calls a Neceſſity.

2. *Several Subjects neceſſary to be treated of, in the narrow Compaſs ſo limitted; none of which could be more fully handled without thruſting others out.*

3. *The Nature of inſtructing Children is peculiar to itſelf, and forbids prolix Diſcourſes; We are not upon a critical Diſſertation, but a plain, open, and conciſe Reaſoning; ſuited to the Reading of Children, and ſuited to the Queſtions which are ſuppoſed the Children were capable of propounding.*

Hence the plaineſt Things are propoſed, and the plaineſt Anſwers are given, without

out entring into a tedious Search into Antiquity, and without drawing up the Champions and Arguments on either Side, like Armies in Battalia.

Capital Truths are ſupported by the feweſt Credentials; 'tis enough to bring good Authority for the Fundamentals or Principles, and then ſtand by thoſe Principles as eſtabliſhed. Thus the Father firſt confirms the Divine Authority of the Scripture, and then brings the Scripture as an undoubted Authority for what it ſupports.

As to Popery, 'tis treated, indeed, with Ridicule and Jeſt; but then it is not in a Way of Buffoon and Raillery, but the Ridicule is form'd upon its own Abſurdities, as well in Doctrine as Practice; and thoſe Practices reduced into Evidence: So that no Injuſtice is willingly done the Papiſts, either

either as to their Perſons or their Principles.

If they have expoſed themſelves by offering ſuch groſs Things to the World, as to make the very Children laugh at them; if their Practice is loaded with innumerable Fripperies; if a ridiculous Pageantry glares in our Faces in their moſt ſolemn Things; they muſt bear with the World for mobbing them off the Stage; and if they are hiſs'd at, they muſt be content, while they do Things that cannot be otherwiſe treated.

There is, however, an Account given in the Work itſelf, why the Father choſe to talk of Popery in ſuch a Way; being what ſuited beſt the Method which his Apoſtatiz'd Son took with his Siſters, and beſt furniſhed the Children to anſwer him in his own Way; yet, even the merrieſt Tale of them

them all, is vouched by juſtifiable Authorities, and ſupported by authentick Hiſtory; ſo the Authors quoted are anſwerable for it, that 'tis no Slander.

The laſt and moſt important Branch of the Parents Inſtruction, may, perhaps, be moſt cavill'd at, as it is, indeed, a Subject, which at preſent, is, diſputed in the World, chiefly by the Help of Cavil and Criticiſm: I ſhall ſay no more than this for it; Tho' all may not be ſaid, that the Cauſe would admit, yet nothing is ſaid but what is, I believe, well ſupported by the Authority of Scripture, and that Scripture Authority made ſo plain too, that even the Children could not only receive it, but receive Satisfaction by it.

The Arguments upon the weighty Subject of the Divinity of our Saviour, have been ſo long, and ſo learnedly controverted

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A NEW

Family Inſtructor, &c.

PART I.

A FORMER Work, which bore this Title, has gone very ſucceſsfully thro' thoſe Branches of Inſtruction, which more eſpecially concern'd the firſt and youngeſt Stages of Life, and for inſtilling the moſt early Notions, of God and Religion, into the Minds of Children not grown up.

But, Religious Inſtruction is never at End, till our Children ceaſe to be Children; nor even then, while there is a Diſpoſition in them to be farther inform'd: Maſters of Families can never be too careful to fortify the Minds of their Poſterity with good Principles; and prepare them to encounter thoſe Enemies of all ſerious Religion, which they ſhall be ſure to meet with, as they grow up, in an Age ſo bold in Error as this is.

For theſe Reaſons, I have made it my Study for ſeveral Years, to find out ſome Family, if it was poſſible, whoſe Example might be Hiſtorically recommended to the World; and where other Parents, and other Children might have a Pattern laid before them, a Rule to walk and act by; and

from whom, I might take a Light to guide my ſelf, in the great Work of inſtructing Families, and that Children might have a Standard for their Conduct in Ages to come.

The Family, who I have thus made the Point in Perſpective, and ſet before you for Imitation in this Work, are not nam'd: Decency forbids it; we ſhould no more publiſh our Praiſes by Name, than Reproaches. 'Tis enough that ſuch Families have been, and, we may be encourag'd to believe, ſuch may be again; that Fathers, alike diligent in the inſtructing their Children, ſhall have the like Succeſs; for Children ſo inſtructed, generally make good Inſtructors in their Turn, and Religion is propagated in Families by the Examples of the Teachers that went before them.

There dwelt in the City of *London*, a Perſon of a middling Size, as to Figure and Eſtate, being what we call a Subſtantial Tradeſman, or Shopkeeper; one that had been many Years in Buſineſs; and had by Induſtry, and an honeſt Application in his way of Trade, obtained ſome tolerable Share of Wealth; in a Word, one who paſs'd for a Rich Man, in proportion to his Trade, which was that of an Apothecary, and he liv'd not far from *Leadenhall-Street*.

He had ſeveral Children, who he had Educated very carefully, as well with reſpect to their Manners and Morals, as their Principles and Religion: And it appear'd in their Behaviour, as Family Government generally does: Education is an Ornament, that ſhines in the Children who are Inſtructed, and reflects back a Luſtre on the Parent Inſtructing; and ſo it was here, for the Parent and the Children were Ornaments to one another; their Neighbours valued them; the Father was reſpected by every Body, as the moſt known and eminent Example, for the well Ordering, and good Government of his Family; and the Children were obſerv'd, for having an Original Beauty upon their Appearance, a Modeſty,

Decency,

Decency, and Sober Behaviour, peculiar, as it were, to themſelves; which ſhew'd they had been well Taught, and that they had been obedient Obſervers of their Father's good Inſtructions.

This, as it gave their Father a general Character, as I have ſaid, ſo it recommended the Children; the ſober Families in the Neighbourhood, placed them as Patterns for the Conduct of their own Children, recommending theſe for Companions to them, and for Examples; being always mighty well ſatisfied, when they ſaw any of their own Children keep Company with Mr. —— the Apothecary's; for then they were ſure to hear nothing amiſs; So that, in a Word, The Children of this honeſt Man, had the Character of ſober, well-bred, religious Youths, above all the reſt of the Neighbourhood, and were beloved and eſteem'd by every body on that Account.

Nor was this all, but his own Example ſpread itſelf among other Families; it encourag'd other Maſters of Families in the ſame Street, and in neighbouring Places to do the ſame; and ſeveral of them ſet about the great and neceſſary Work of Family Inſtruction, by his Example.

The Apothecary was a Man well Educated himſelf, and particularly he had had a Religious Father; and tho' he had not, what we call a Liberal Education, that is, had not been bred at the Univerſity; yet he had ſome Learning; as, indeed, his Calling of an Apothecary, in ſome meaſure, requir'd; and this qualify'd him ſtill the more, for the great Work of inſtructing his Children, as it gave him the Knowledge, not of Religion only, in the common and ordinary practical Parts of it: But alſo, had made him Caſuiſt enough, and able to inform his Children, in the moſt difficult and diſputed Articles of Religion; eſpecially thoſe Points chiefly debated between the Popiſh, and the Reformed Churches. And as he lived in a Time when thoſe Points came more than ordinarily to be diſputed;

namely, From the Time of the Reſtoration of King *Charles* II. when Popery began to be more than uſually encourag'd, and to encroach upon this Nation; and to the Time of King *James* II. when it made a bold Puſh at a Re-eſtabliſhment; So he had a more than ordinary Occaſion, to make uſe of his Knowledge and Experience in thoſe Controverſies; to confirm his Children in the beſt Principles, and to qualify them to encounter with Error, and with all the Auxiliar Powers of Idolatry, ſuch as Superſtition, Blind Zeal, Ignorance, and Ignorant Devotion; all which were exceedingly growing, and getting Ground upon this Nation, during that whole Interval, however long, from 1661, to 1688; that is to ſay, when it received that fatal Blow by the Revolution; in which the Religion, as well as Liberties of *Great-Britain*, were effectually Settled and Eſtabliſh'd, as they continue to this Day: 'Tis true, Popery begins now, indeed, to ſtruggle again, and to gain Ground too among us; an eminent Sign of the Decay of Chriſtian Knowledge, and of reviving the looſe Principles of Ignorance and Superſtition among us; all which concurs to make the preſent Undertaking the more uſeful, and even abſolutely neceſſary among us. But to return to my Subject;

The Apothecary's Cuſtom in his Family, and which is very uſeful to deſcribe for the Imitation of others, was as follows.

1. When his Children were Young, he conſtantly every Day read to them Two Chapters of the Bible in the Morning, and Two in the Afternoon.
2. Which I ſhould have mention'd firſt, but that his Reading was always firſt; He conſtantly call'd them all together, with his whole Houſe, Servants as well as Children, to his Family Worſhip.

3. Every

3. Every Day, for about an Hour, which was generally after Dinner, he took Occaſion to talk familiarly to his Children upon any uſeful Subject, as Things proper for Converſation preſented; eſpecially, making his Diſcourſe, at thoſe Times, agreeable, pleaſant to his Children, and ſuitable to their Underſtanding.

As his Children grew up, he chang'd his Reading the Scripture, before his Morning and Evening Prayer, to his cauſing his Children to read it themſelves, and to read ſo in their Turns, as to be ſure to have them all read alike.

And then, inſtead of his daily Diſcourſes, after Dinner, he employ'd the Hour, for two Days only in a Week, in Catechiſing his Children, and his Servants alſo, that is to ſay, his Apprentices, and ſuch other as would ſubmit to it; tho' Servants began even then, to be a little above ſubmitting to be catechiſed, as moſt of them are ſince.

After ſome Years more, the Children grew too big for the Catechiſe too, and being alſo perfect in all the Anſwers, not only of the particular Catechiſm, but of all ſuch Queſtions as related to the grounding them in the Principles of Chriſtian Knowledge, then he reſum'd thoſe two Hours, or the dining Hours of thoſe two Days, for his former Kind of Diſcourſes.

Only 1. As they encreaſed in Knowledge and Years, ſo he ſuited his Lectures, or *Table-Talk* (as it might be called) to their Years, carrying them on from one Thing to another, till, in a Word, he made them Maſters of almoſt all ſorts of uſeful Knowledge, and of all the needful Points of Religion; I mean, the diſputed Points, eſpecially ſuch as related to Idolatry, to *Socinian* Errors, and to all the Modern Hereſies of the Times; ſuch as to Deiſm, Scepticiſm, and Atheiſm, with all our

Free-thinking Errors, &c. Things which were but newly ſtarted up in the World, in his Time, and were not grown to the flagrant Height as we have ſince ſeen them come to; and which his Succeſſors in this happy Practice, found it much more difficult to ſtruggle with. By this daily Practice, conſcientiouſly and diligently continued, his Children grew up to ſuch a Degree of Knowledge, and to ſuch a ſolid Judgment, in all needful Points, that they were not to be equall'd as a Family, and were the Admiration of all that knew them; eſpecially as this Degree of their Underſtanding in the beſt Things, was join'd with a Degree of Modeſty and Humility in their Behaviour, according to the Pattern of their worthy Father, which was admired by all People, and imitable but by very few.

Thoſe Things going on with them till they came to riper Years, they became a very happy Family, and being bleſs'd, and ſucceſsful too in the World; the ancient Father, grown ſo by living near Eighty Years of Age, died in Peace; having liv'd to ſee moſt of his Children well and comfortably ſettled in the World, treading happily in his own Steps, as well of Religion as Sobriety, and governing their own Families in the ſame excellent Order, after his Example.

While the pious Father was alive, it was obſerv'd, that the good Order and Government of his Family was ſuch, that, as I have ſaid, ſeveral other Maſters of Families, in the Neighbourhood, ſet up the ſame, or like Family Orders, in their Houſes by his Example, and ſome of them would uſe ſo much Freedom with him, as to come and diſcourſe with him, as they found Occaſion, in order to have his Advice and Direction, in Caſes wherein they met with Difficulty and Obſtruction in the Way of their performing it; ſome from refractory Children, ſome from diſorderly Servants, and ſome from the Hindrance

drance of other Relations; ſome of one Kind, ſome of another.

This good Man was always their Oracle, in thoſe Difficulties, and he gave his Advice with ſuch Tenderneſs and Concern for the Perſons occaſioning thoſe Obſtructions, he being a Man of a large Heart, an extenſive Charity, and abounding with a Sweetneſs of Temper, that he never got the Ill-will of any Body, tho' he found himſelf oblig'd to be, as it were, a Counſellor againſt them.

He had put his eldeſt Son out Apprentice to an *Italian* Merchant, in the ſame Street, who was a very ſober good Man, and had a ſober Family, tho' not quite ſo religious a Family as the Apothecary; but who, being acquainted with the Apothecary and his Family, ſoon follow'd the Example, at leaſt in ſome Part of it; particularly, the Merchant kept extraordinary Family-Orders, and a conſtant Family-Worſhip, and, which was very remarkable in a Gentleman bred abroad, that is to ſay, in *France* and *Italy*, he was a very ſtrict Obſerver of the Lord's Day.

Nor did he ſanctify the Day, according to our modern Practice of keeping the Sabbath in Time of *Divine Service* only, as if the Command had been under their Correction, or that it had been worded thus: *Remember*, all the Time of Divine Service, on *the Sabbath Day to keep it holy*; but from the Evening of the Sabbath there were, in his Family, viſible Tokens of its Approach by a Kind of gradual Preparation.

It was with him as it is in the Courſe of Nature on the Break of Day, that as there is a Twilight in the Morning before the Sun riſes, intimating that the Day is approaching, that the Shades of the Night are ſcattering, that the People, if they are awake, may think of getting up, and going about their proper Calling; So on the *Saturday* Evening there was an *Apparatus* for the

approaching Day, a gradual ceasing from Business, laying down the daily Labour sooner than at other Times; going to Bed sooner that they might not be oblig'd to lie a Bed in the Morning longer than usual; retiring in the Evening for suitable Meditations, preparatory for the Sabbath, and, as the good Merchant himself used to call it, getting his Sabbath-Day Thoughts about him; and in this Particular, the Merchant even out-did the Apothecary: There were, indeed, two Things, which were accidental to their respective Callings, which made a Difference in the Manner of their Family-Government, as it related to the Particular above, and yet they were both strict and religious Observers of all such Duties as Conscience and good Principles requir'd.

1. The Merchant, by the Course of his Business, being call'd out to the Exchange (for the Exchange-Time was then usually about One o'Clock) could not spare the Time, from the close of his Dinner, to sit, and talk, and converse familiarly, with his Children, as the other did; his Business necessarily called him away, and he was oblig'd to attend the Call.
2. The Apothecary, by the Course of his Business, being call'd, on many Occasions, to visit his Patients, make up Medicines, and give Attendance on Physicians on the Sabbath Day, all which were Works of Christianity, and within the very express Letter of Christ's Command, who was Lord of the Sabbath; could not be so exactly and literally strict in the Observance of the Day, as to setting it apart for religious Worship, as the Merchant might be.

Now, as, I say, both these were accidental to their Business, and visible Callings, so they might, as above,

above, cauſe ſome Difference in the Manner of their Family Order; but they neither of them hindred, but that a ſtrict Obſervance of religious Duties was the general Deſign of both the Families, and of the whole Tenour of their Practice.

The Apothecary's eldeſt Son, being put an Apprentice to this religious *Italian* Merchant, it was little more than removing him out of one religious Academy to another; for excepting the Difference of the Buſineſs, he was ſtill under the ſame religious Government, had a Maſter who carried him on towards Heaven, in the ſame Way or Road, (as it might be ſaid) which he went in before; and as he was, from his Childhood, ſoberly and religiouſly inclin'd, he had all poſſible Encouragement and Aſſiſtance to be ſo ſtill.

In the Courſe of Buſineſs, the Merchant ſent him over into *Languedoc*, in *France*, where he had, for a while, the Advantage of the Proteſtant Worſhip, the Proteſtant Religion having not been then forbidden in *France*; but it was ſoon after; and there he had the miſerable Occaſion of ſeeing the Ruin and Deſtruction of the Proteſtant Intereſt in *France*, their King (*Lewis* XIV.) having at once revok'd the famous Edict of *Nantes*.

On this ſad Occaſion, he receiv'd ſuitable Ideas of Popiſh Cruelty, as by the ſame Means he did of Popiſh Idolatry, of both which he entertain'd a juſt Abhorrence in his Mind; and from thence, though much Art was uſed with him by the Prieſts at *Marſeilles*, to pervert him and draw him over from the Proteſtant Faith, it was all in vain; their Cruelty had given him ſuch an Idea of their Religion, that he could never be prevail'd with, by their Subtilties and fair Means; But withal, it made him ſo uneaſy in his Buſineſs, which was then at *Marſeilles*, that he reſolv'd to quit *France*, and accordingly he went to *Leghorn*, where he lived ſeveral Years, and traded

traded with good Succeſs, whence he afterwards return'd to *England*, and ſettled himſelf in *London*, marry'd, had no leſs than Seven Children, and being in very good Circumſtances, as to Eſtate, he left off Buſineſs, or, at leaſt, the greateſt Part of it, and lived private, but in very good Figure and Faſhion, in and near the City, till he was very old.

This being the General Hiſtory of his Life, it remains only to add, that after the Example of his Father, and of his Maſter, he was a moſt pious and ſeriouſly religious Perſon; and ſhew'd it not only by a Perſonal Behaviour, through the whole Series of a long Life, as is ſaid above; but, particularly, in the well ordering, and good Government of his Family; inſtructing, teaching, and educating his Children in the Paths of Virtue and Religion; in which his own Example went a great way, and kept an equal pace with his Influence. But in particular he took up the very ſame Method of Family Order as his religious Father had done before him, (*viz.*) to make himſelf uſeful and agreeable to his Children, and to bring them, by the happy Pleaſantneſs of his Temper, to delight in his Inſtructions, as well as to be better'd by them; ſo that he made his Dictates be as pleaſant as profitable, and his Children took as much Delight to hear him diſcourſe to them of ſolid, ſerious, and profitable Things, as others would do in hearing a pleaſant Tune, ſung by a fine charming Voice, or a good muſical Inſtrument, touch'd by a skilful Hand.

So exquiſite was his Art in thus inſinuating himſelf into the Affections of his Children, that they delighted in him, and it added to their Taſte of the good Things he diſcourſed to them of; nor did his Years leſſen the Affection, or render his Society leſs delightful to them, for he retain'd the Youth of his Temper, even to the laſt, as he did the Strength of his Memory.

His

His Skill, in the Choice of a Subject, which he diſcourſed to them of, was no leſs delicate than the exquiſite Manner of his diſcourſing; he made every thing pleaſant and agreeable, by the extraordinary Method he took to diſcourſe of it; even the graveſt and moſt ſolemn Subjects were, by his artful Manner, made delightful to them to receive; and yet, at the ſame Time, retained the Gravity and Solemnity of their Nature; nor did his diſcourſing of them loſe or leſſen the awful Reverence due to the moſt ſacred and majeſtick Things; for he was far from treating grave and ſerious Subjects with Levity, or in a manner that would leſſen the Dignity and Authority of Truth; but, on the other Hand, he did not load the Subject with a heavy and troubleſome Ceremony, with dark and doubtful Expreſſions, like the Heathen Rites, that were made Myſtick, loaded with Barbariſms, and uncouth horrid Geſtures, to fill the Mind with Horror, and ſo build a Reverence upon the meer Foundation of their being unintelligible.

On the contrary, while he gave ſacred Things their juſt Regard, and placed them at a due Diſtance from Things ludicrous, or Things leſs ſerious, he yet endeavour'd to place them in a true Perſpective, and in a Level with the Underſtanding; that his Children might receive juſt Ideas of them, might compleatly underſtand them, and might conceive of them as they ought to be conceiv'd of.

In this Manner he went on educating and breeding, or bringing up, his Children in the Fear and Knowledge of God, in the Love of Religion, and Divine Truth, and in all the beſt and moſt improving Parts of Human Knowledge, that he thought ſuitable to make them wiſe and religious both together; according to the juſt Notions, and excellent Example of his Father, and his Maſter, of which I have ſpoken already.

Nor

Nor was his Succeſs leſs encouraging, or the Bleſſing of it leſs viſible, than that of his Father; for his Family was a little College, where the Youth were happily introduc'd, and his daily Diſcourſes to them were like the publick Lectures in an Univerſity; ſometimes upon one Subject, ſometimes upon another; ſometimes upon religious Points; and of theſe, ſometimes the more Practical and Doctrinal Points, at other Times Points in Controverſy; in all which, he ſtudied to make his Diſcourſes ſhort, to bring every Queſtion into a narrow Compaſs, and to expreſs every Thing in few Words, plain and intelligible, ſuited to the Capacity and Underſtanding of his Children; and to increaſe and widen thoſe Capacities too, that by underſtanding, they made themſelves more and more capable to underſtand.

Accordingly, when he undertook that Part with his Children, as he was forced to do, on Account of his eldeſt Son's being unhappily ſeduc'd; he took this Way: He told his Children ſo many Stories of Popery, all of them true, vouched from the Papiſts own Mouths, and the Practice of their own Champions, that they laugh'd Popery, and their Popiſh Brother too (who thought to convert them all) quite out of the Family.

He took the ſame Courſe with Socinianiſm and other Errors, and with the like Succeſs: So that, in a Word, mingling thus the ſerious and the comick, he ſtript thoſe Errors ſtark naked; brought his Children to entertain ſolid Truth, with a ſerious and ſolemn Steadineſs of Reſolution, and hiſs'd their Oppoſites off the Stage, pelting them with their own Dirt, ſtifling them with their own Rubbiſh; till, in ſhort, inſtead of being perverted by their Brother, they were made the happy Inſtrument of bringing him back to his Senſes, and to receive and embrace again the Truths, which he had ſo unhappily forſaken.

But

But he did not confine his Inſtructions to theſe Controverſies; the young Heads, who were under his Care, required other Work alſo; they were to be made wiſe as well as religious, and knowing of their Way through the World, as well as the Way out of it: 'Tis true, he made Religion his firſt Work, and his chief Care, as he knew it to be their chief Concern; but he knew a uſeful Variety alſo would make all the reſt the more Entertaining; and therefore he wiſely mixt the pleaſant with the profitable, and not dwelling too much upon the grave and the ſolemn, he interlac'd it with other Things (in their Kind) alſo neceſſary; So he would talk one Day of Religion and the Scripture, another Day of the World, and its Deſcription by the Maps and Globes; one Day of Moral Subjects, another of Things Philoſophical; giving them a View of natural Experiments, Diſcoveries, and the like; ſometimes of one Thing, ſometimes of another; but in all making Things eaſy and natural to them, ſo that they always underſtood what he ſaid to them, and what he talk'd of, before he left them, whatever they did before.

When he diſcourſed upon Moral Subjects, he digeſted all into an eaſy and familiar Stile, generally ſupporting his Diſcourſes with ſome Examples, either within their own Knowledge, as to Perſons and Things preſent and about them, or from Books.

He taught them Hiſtory, eſpecially Modern Hiſtory and Geography; ſo that when any of the great Affairs of the World abroad came before them, he brought the Maps of thoſe Parts of the World to them, and ſhewed them where every Thing was done; ſo that afterwards, if his Children, nay, his Daughters as well as Sons, read any Hiſtory, they would keep the Maps and Globes before them, to obſerve which Way the ſeveral Armies march'd, where the Towns and Cities ſtood which were beſieg'd, and how reliev'd either by Land or Sea.

Thus he fill'd their Heads with Knowledge, ſtor'd their Minds with Underſtanding and Judgment; and, above all, fortified them in good Principles, and good Morals, introducing them to the World with infinite Advantage to themſelves; and made them ſuperior to all the Children of their Years that were any where to be found.

When he entred upon Controverſies of any Kind, and eſpecially in religious Things, where the Principles he oppos'd were erroneous and heretical; he ſtudied to expoſe thoſe Errors to the Underſtanding of his Children, by bringing them into Story; repreſenting the Abſurdity, and moſt ſcandalous Parts of them, as in Picture and Perſpective, Piece by Piece; but always doing it faithfully, ſhewing the Doctrines and Principles juſt as they were owned and practiſed by thoſe that profeſſed them, and no otherwiſe; not ſhewing them by any falſe Light, or cloathing them with any falſe Gloſſes of his own.

Plainneſs was, in his Opinion, the faireſt Way to deal with *Errors in Religion*, and the eaſieſt Way alſo to convince any one's Judgment, that thoſe Things were really Errors: And ſo in particular, he uſed to ſpeak of the Errors of Popery, which he, having lived Abroad and ſeen ſo much of, was a very good Judge of.

He always ſaid, there needed no other Art to expoſe the Errors of Popery, than to dreſs them up in their own Cloaths, paint them in their own Colours, and expreſs them in their own Words; then ſetting them before the Eyes of the weakeſt Underſtanding, in the open Day, and letting them but judge for themſelves: He uſed to ſay, that no Body would fall in Love with the Whore of *Babylon*, if they were to ſee her naked, waſh the Paint off from her Face, and pull the Feathers out of her Cap; that no Body would be ſeduced with Popery, if they were to ſee it ſtript of its falſe Robes, and ſhewn by Day-light.

That

That the beſt Way, therefore, to fight the Papiſts, was to laugh at them, to expoſe them to the Ridicule of the World, bring all their Trinkets and Trumpery upon the Stage, and let the People ſee them.

Add to all that has been ſaid, that he was a moſt kind, tender, and affectionate Father to all his Children; ſincerely aimed at, and faithfully purſued their Good, both Soul and Body; and made it his whole Study to oblige them, ſo far as they were to be oblig'd by Reaſon and good Uſage; But ſtill he kept cloſe to the main Point, namely, that it was for their Good, and conſiſtent with his Affection, that where their Deſires might, *through their Miſtake*, tend to their own Prejudice; there, *and there only*, his Duty, even to themſelves, demanded, that he ſhould reſtrain them; and yet, even this, he ſhewed evidently, he did not do without Reluctance and Unwillingneſs, and where Conſcience, and a Senſe of their Benefit oblig'd him to do it.

His eldeſt Son, bred up with all theſe Advantages, was a very agreeable and promiſing Gentleman: He had been introduc'd into the World in very happy and eaſy Circumſtances, and ſo as that, having no Occaſion, as he had no Inclination, to ingage himſelf in the Hurries of Buſineſs, he had nothing before him, but to live in the Fullneſs of common Enjoyments, be eaſy, and improve both the World and himſelf.

His Father had the Satisfaction of ſeeing, ſome Years before his Son came to a full-grown Age, or, *as we call it*, to Man's Eſtate, that his Inclinations were ſober; for that Part, if well inquired into, may generally be diſcover'd early, and in the firſt Steps which Youth ordinarily take after they have a little of the Reins in their own Hands.

He found him inclined to Books, and applying himſelf to manly, and maſterly Studies, ſuch as Hiſtory, Aſtronomy, and ſeveral of the moſt uſeful

Parts of the Mathematicks; and having gone through a Courſe of Philoſophy at the Univerſity, he (the Father) found at his Return, that his Son brought the Love of Learning with him, from the Nurſery of it; that he gave himſelf very much up to the Purſuit of Knowledge, and that not ſuperficial and faſhionable Knowledge, but to the Study of the beſt and moſt valuable Things.

After he was aſſured of the Solidity of his Son's Temper, his Genius for Improvement, and his warm Application to the beſt Studies, and particularly of his Virtue and Morals, he conſented, tho' not without great Importunity, to give him Leave to travel, and, as it is commonly called, to ſee the World.

Before he went Abroad, the old Gentleman, his Father, endeavoured to prepare his Mind for all the ordinary Incidents of ſuch an Undertaking, by ſeaſonably warning him againſt the ſeveral Surprizes he might be in Danger of, and the Snares of Life, as well religious as others, which uſually attended young Gentlemen in their travelling through the ſeveral Countries he was to go through. His Father was no Stranger to the World, having been bred Abroad, as I have ſaid, lived ſome Years in *Languedock*, and at *Marſeilles*, and *Leghorn*; knowing the Miſchiefs therefore which attended his Son, he took the more Liberty to diſcourſe very freely with him upon the Subject of Travelling, and very often too, the nearer his Time of going away came on.

He told him, That he was not ſo averſe to his Travelling, merely from his Fondneſs of his Company; tho' being the eldeſt Son he had, it was not the eaſieſt Thing in the World to him to ſend him away; nor for the Hazards of the Journey, ſeeing the Protection of Heaven, which he hop'd would be over him, was equally his Safeguard in all Climates and Countries; much leſs was it for the Expence, being

ſatisfied

ſatisfy'd that his Prudence would keep him within the Bounds which he ſhould conſent to be preſcrib'd to; but that as he had liv'd abroad himſelf, and had ſeen the ruinous Conſequence of thoſe Liberties, which our *Engliſh* Youth (eſpecially) give themſelves Leave to take, and withal the bad Principles which he would continually converſe among, he was greatly anxious for both his Morals and his Religion.

He hinted to him, tho' very gently, that he had, indeed, obſerv'd with Pleaſure his Inclination ſeem'd to lead him to a Life of Virtue; but that it was not a little Abatement of his Satisfaction, that he ſeem'd rather moral and ſober, than religious; and added, that really it was the moſt dangerous Thing in the World for a young Gentleman, ſober and virtuous, to venture into *Italy*, till he was thoroughly grounded in Principle, and had fixt his Mind immoveably in Matters of Religion; for that nothing was more ordinary, than for ſuch, either to be ſeduc'd, by the Subtlety of the Clergy, to embrace a falſe Religion, or by the Artifice of a worſe Enemy, to give up all Religion, and ſink into *Scepticiſm* and *Deiſm*, or, perhaps, *Atheiſm*.

The young Gentleman liſten'd with Reſpect to his Father's Diſcourſe, eſpecially to the firſt Part; and gave him many Aſſurances, that he would have all poſſible Regard to his Inſtructions, would keep within the Limits, as to Expence, which he ſhould preſcribe him; and that he would be always bound by his Order where-ever he went. As to the laſt Part, relating to Religion, he ſeem'd to wave it only with a kind of common Notice, ſignifying, that he would take Care of himſelf as much as was poſſible.

This was not the Subject of one or two, but of many of his Father's Diſcourſes with him; but as it would take up too much Room in this ſmall Tract, to ſet down at large all the good Inſtructions which an anxious and ſeriouſly religious Parent gave to a Son

who he had ſo much Value for, and in a Caſe ſo very important as that of ſending him Abroad in the World, ſo neither can I wholly omit them: Take, then, the following, as ſome of the moſt earneſt, and, perhaps, the laſt of his Diſcourſes, and which I ſet down, as it may be of Uſe either to Fathers on a like Occaſion, or to young Gentlemen who go Abroad and have no Fathers, or none ſo capable, to inſtruct them.

DIALOGUE I.

THE Father is to be ſuppos'd now to be prevail'd with, after many Importunities, and the Interceſſion of Friends, to conſent to part with his Son, tho' not without ſome Conditions and Limitations which he had thought fit to preſcribe to him for his Conduct abroad: he had, I ſay, yielded to let him travel; but before it went ſo far as to make any Preparation for his Journey, much leſs appointing him the Time when he ſhould ſet out, he took an Occaſion one Evening to diſcourſe with him more ſeriouſly, and more at large upon that Subject, than he had ever done before: The Subſtance of which Diſcourſe you may take in the following Dialogue.

Fa. Well, Son, I find your Heart is very much ſet upon this Ramble; I wiſh it may anſwer your End; but I am very full of Thoughts about it; I am not half ſo eaſy in it as you are, or perhaps as you think I am.

Son. I am ſorry to ſee you ſo uneaſy about it, Sir; I hope you ſhall have no Cauſe.

Fa. There

Fa. There are more Cauſes for a Father's Uneaſineſs in it, than you perhaps can be ſenſible of; you do not ſee the Dangers you are running into, it may be, ſo well as I do.

Son. I do not ſee any Dangers in it at all, the common Accidents of Life excepted, which we are ſafe from no where: You have been abroad, Sir, and you know the Dangers there, are no more than upon an ordinary Journey in our own Country, nor hardly ſo many; I have heard you ſay ſo yourſelf.

Fa. I do not know but I may have been a little too forward in talking ſo indeed, not thinking of what now happens to be the Caſe; for I cannot ſay neither, that travelling is ſo perfectly ſafe and free from Dangers abroad as it may be here: But, however, thoſe are not the Dangers that I am ſpeaking of.

Son. If you do not mean ſuch Dangers, Sir, that's another Caſe; indeed I ſee no other Dangers than are at Home, except the Hazards of the Sea, and ſometimes of Robbers, Banditti, and Highwaymen, who, I have been told, are not apt to be ſo generous abroad as they are here; for ſometimes, it ſeems, they kill before they rob.

Fa. No, no, I neither mean the Dangers of the Sea, or of Highway Robbers; they do not always kill before they rob: I was robb'd myſelf in the *Lyons* Coach, which they call there *La Diligence*, between *Paris* and *Chalons*, and I receiv'd no other Injury than the Loſs of my Portmanteau, and about ſixty Piſtoles; the Fellows were very civil to us, give them their due.

Son. They are not always ſo, I doubt; we had a ſad Example of it upon ſome *Engliſh* Gentlemen in *France* laſt Year.

Fa. That's true, they are not always ſo; but it is then chiefly when the Paſſengers have Servants on Horſeback well arm'd, and have Fire-Arms themſelves; in which Caſe they begin the Battle before

the Plunder; or on ſome other particular Occaſions; what the *Engliſh* Gentlemens Caſe was, I do not remember; but that is not the thing, *I tell you*, that I mean.

Son. What then, Sir, can you be ſo uneaſy about? I hope my Conduct has not been ſuch at Home, as to make you fear I will go to ruin myſelf Abroad.

Fa. I cannot ſay, neither, that my Fears are ſo much for you on account of your Virtue; there are but two Things Abroad to attack your Morals, and they are Wine or Women; the firſt you will ſee no Nations practiſe as we do here, and he that will be ſober at Home, ſeldom turns Drunkard when he comes Abroad.

Son. I hope, Sir, you have not ſeen my Inclinations look that way; I mean to either Wine or Women.

Fa. Nor do my Anxieties point that way neither; indeed, Son, I am more in Pain for your Religion than your Morals, and that for many Reaſons.

Son. I hope I ſhall give you no occaſion, Sir, to be afraid of me on that account neither.

Fa. I ſhall be glad to hope ſo too; but there may be more Dangers that Way than you are yet aware of; becauſe you will have more Attempts made on the Chaſtity of your Soul, than of your Body.

Son. What kind of Attempts, Sir?

Fa. Why, you will ſee as ſoon as you come to any Place in *Italy*, or in *France*, or in *Spain*, for it is much the ſame, you will there have a Specimen of their Church Policy: And, firſt, the Prieſts come immediately about you; they think it meritorious to make a Proſelyte, and they go about it in the artfulleſt Manner imaginable; 'tis almoſt impoſſible to ſuſpect them.

Son. What Courſes will they take, Sir?

Fa. Why, their Art, I ſay, is inexpreſſible; they firſt inſinuate into your Company, on pretence of your

your being a Stranger, they offer you all imaginable Civilities, give you the utmoſt Reſpect, ſhew you every thing that is rare and curious, wait upon you to your Apartments, officiouſly ſerve you with the greateſt Diligence, and with ſuch inimitable Courteſy, ſo faithful, ſo aſſiduous, ſo apparently diſintereſted, 'tis impoſſible not to be obliged by them.

Son. I am glad to hear they will be ſo helpful, for as a Stranger, one cannot be unwilling to be obliged, eſpecially ſince, Sir, you ſay they will do it faithfully, and diſintereſtedly.

Fa. It is true, I ſay, apparently it is ſo; nor do I ſay or ſuggeſt, that they have any real ſelf-intereſted View, I mean, for Gain, to make any perſonal Advantage of you, or to get any thing from you.

Son. What Danger can there be then, Sir, either of them, or from them?

Fa. Nay, they will carry it farther, if you offer them Money, they'll civilly refuſe it, or ask you leave to give it to the Poor before your Face.

Son. Are they ſafe, then, as to Cheating or Frauds? I thought quite otherwiſe.

Fa. Juſt the contrary, and therein lies the Snare, they will convince you, that they ſcorn to make the leaſt Advantage of you that way.

Son. I thought they had been all Cheats and Pick-pockets.

Fa. Nothing like it, that is to ſay, the particular Sort of them that I ſpeak of; they profeſs Poverty, and a Contempt of Money.

Son. This muſt be a Cheat, that they may at the ſame Time make a Prey of a Stranger.

Fa. That it is a Cheat, I do not deny, and that of the worſt Kind; but their Deſigns are of a higher Nature than that of Money: Nay, if they find that you really want Money, they will frequently find ways to ſupply you; and though they pretend to have no Money themſelves, they'll bring Gentlemen to

you that ſhall generouſly lend you, nay, perhaps, give you Sums of Money, as it were, in compliment to your Occaſion; and they'll do it with ſuch a Preamble, ſuch a handſome Introduction, telling you that they find you are a Gentleman; that, perhaps, you may be under ſome Diſappointment; that 'tis not their Buſineſs to inquire into your Occaſions; but beg you will be pleas'd to accept ſuch a Trifle; that they ſhould be glad to receive the ſame Favour, if they were Strangers, *&c.* I have known them on ſuch Occaſions, the Prieſt having firſt let them into the Secret of it, put Twenty Piſtoles into a Gentleman's Hand, and tell him, he ſhould oblige them, if he pleas'd to accept it, as a Loan for his preſent Occaſions, and that he might return it, if he thought fit, at his leiſure; or giving his Parole, that he would give it to the Poor, when he came into Circumſtances to do it, and that he would take it for full Payment, expreſſing himſelf religiouſly Charitable on that account.

Son. Can there be any ill Deſign, Sir, in ſuch generous Things as theſe?

Fa. Nay, they'll go further, they will ask you, What Rout you think to take in your Travels? and whether they may be farther ſerviceable to you? that, if you think fit to truſt them with letting them know ſo much of your Affairs, (which, however, they do not deſire, but for your Service) they will give you Letters to ſome of their Friends in this or that Country (ſuch as you ſhall mention) which ſhall be no Diſſervice to you.

Son. This is, indeed, ſtrangely obliging; can there be any Deceit in ſuch Behaviour as this?

Fa. Yes, yes, all Cheat ſtill, and the moſt dangerous of all Cheats: But I have not done with it, for they will go farther than all this ſtill.

If you accept of the Offer, as, indeed, who can decline it? and tell them the next City or the next Province

Province you are bonnd to; they give you Letters of Recommendation to ſuch a Merchant, or, perhaps to a Perſon of Quality, in which they treat you, as if you were their particular Friend, Intimate, or even Relation; and that whatever Service they do you, ſhall be received as done to themſelves; ſo that you are ſure to be received like a Prince, and treated with the utmoſt Diſtinction and Reſpect.

Son. What harm, is it poſſible, there, can be in all this, Sir?

Fa. Why, in the firſt Place, the Prieſts View is to convince you of their Piety, Sincerity, impartial Beneficence, general Courteſy, diſintereſted Practice in doing Good, and the like; that you, who have been bred among Hereticks, and in Prejudices againſt their Religion, and eſpecially againſt their Orders, may be convinc'd by ſuch undeniable Proofs, that they are not the People that they have been repreſented; that they are not Murtherers and Thieves, but Chriſtians; and that they practiſe the Works of Charity, and doing Good, without Diſtinction, to all Men, according to the bleſſed Rule of the Scripturcs.

Son. Why, Sir, even this has no Harm in it, for no Man can be blam'd for deſiring not to be miſrepreſented.

Fa. No, if that was all.

Son. If the reſt is of the ſame kind, I ſhould think ſtill, it muſt be very good.

Fa. But there is ſtill the Poiſon of Aſps under their Lips; there is a Snare laid deep as Hell under all this; and that not to delude your Body, or dip into your Purſe, or to make a Gain of you; as I ſaid before, they act above all that; but to inſnare the Soul, and draw you into the Arms of their Church, ſo to pervert your Principles, and deceive you every way.

Son. How can they think to pervert my Principles, by doing Good?

Fa. That is no Myſtery at all.

Son. I do not ſee into it, Sir, indeed.

Fa. And that is the very Reaſon of my Fear; there is the main Danger I am warning you of; for if once you ſee it, the Danger is over; you know the Text, *In vain is the Net ſpread in the Sight of the Bird.*

Son. I acknowledge, if there is a Snare in all this, 'tis very well to be forewarn'd, for there is nothing more dangerous than a Hypocrite.

Fa. Nay, they are not Hypocrites neither; for, firſt, their Habits tell you what they profeſs, and the Artifice uſed, is to wheedle you into a good Opinion of their Profeſſion; all that Part is real and above-board.

Son. Where then, Sir, can the Danger of them lie?

Fa. Why this is the Caſe; by all that officious Kindneſs and Goodneſs, they firſt make their Acquaintance with you, and inſinuating gradually, they form an Intereſt in you, upon Point of Friendſhip only: In this Friendſhip, having a large Share in your Converſation, they carry it with the utmoſt Impartiality between your Opinions and theirs; pretend to value you for being true to your own Principles, and ſtrongly inſiſt, that you cannot like them worſe, for the like Fidelity to theirs; and thus keeping things upon a Ballance, they act only the Friendſhip abſtracted from Religion, for a great while.

Son. What, does this aſſiſt their Deſign, Sir?

Fa. Very much; for this breaks in upon your Prejudices againſt them, as a cruel, a bloody, a falſe and treacherous Generation, which yet you will be ſure to find them at laſt.

Son. My Prejudices, I believe, Sir, are too well rooted to be eaſily removed.

Fa. If yours are, and I hope it is ſo, yet every one is not in the ſame Caſe: With theſe they carry on the Profeſſion of Friendſhip as high as poſſible, till,

till, by innumerable Acts of Kindneſs and diſintereſted Benefactions, ſuch as I mentioned juſt now, they get ground inſenſibly upon you; till they bring you, firſt, into love with their Perſons, and at laſt with their Principles.

Son. I confeſs, Sir, the Treatment you ſpoke of juſt now, is extraordinary, and cannot fail to oblige; it is impoſſible, almoſt, not to be in love with any Gentleman, who ſhould treat a Man in ſuch a Manner as that, and in a ſtrange Country too; but then you ſay, Sir, this is not the Prieſt, but ſome other Perſon.

Fa. It is ſo, and a Perſon, to be ſure, of no mean Figure, for they never want ſuch; nor does the Gentleman himſelf do it with any ſecret Deſign of Fraud, but that I am ſpeaking of, namely, the religious Fraud; but being a Zealot too himſelf, and Bigot enough to think it is meritorious, and will be the Advantage of his Soul, to endeavour the ſaving of yours, he is brought in by the Prieſt, as I ſaid, to act all this upon a mere Principle of ſupererrogating Charity and Goodneſs, and therefore you are in no Danger of any other Cheat in it.

Son. The reſt muſt be couch'd very cloſe then, for 'tis cover'd with ſo much Chriſtianity, and ſo much generous Kindneſs, that I confeſs I cannot ſee thro' it.

Fa. Well, let me go on with it then; for they will carry it a great way farther yet, I aſſure you.

Son. I am, indeed, a little ſurpriz'd with it.

Fa. When you have received the Bounty offer'd you, ſuppoſing you had Occaſion of it, you can do no leſs than acknowledge the generous Favour; perhaps, Juſtice will move you to offer to give a Note under your Hand, or Acknowledgment, or Obligation for it, or, perhaps, a Bill of Exchange, according as your own Circumſtances may admit; for I am not ſpeaking juſt of Your Circumſtances in particular, but

but of the ordinary Caſes that may happen to any Gentleman-Stranger on ſuch an Occaſion.

Son. I underſtand it, Sir, juſt as I believe you mean; no doubt I ſhould make ſuch an Offer: any Man that had a Senſe of the thing, would do ſo.

Fa. Well, he is ſure to refuſe it with the ſame Generoſity, and 'tis ten to one, but he talks to you thus: No, Sir, no, by no means; I don't deſire any Recompence: Our holy Religion teaches us not to give, in order to receive again; if your Circumſtances require it as a Gift, there is one that will take care of my Payment (pointing to the *Padre*, who, he ſuggeſts, will record his Charity in Heaven for him) and if you are above the want of it, Sir, I take your Word of Honour for it, that you will pay unto *Jeſus Chriſt*, to whom I aſſign the Loan, by giving it in his Name to ſuch of his poor Servants as your own Charity ſhall direct, and as his Grace ſhall lay in your Way.

Son. This is ſtill a Prodigy of ſincere Charity, and ſeems ſo founded on the Chriſtian Doctrine, that 'tis hard, ſo much as to ſuſpect it: But pray, Sir, be pleas'd to go on with it.

Fa. When you have acquainted them where you purpoſe to go next; ſuppoſe you were before at *Turin*, and deſign next to go to *Genoa*, or take it where elſe you will, the next Day the Gentleman is ſure to ſend the *Padre* or Prieſt to you, to deſire you to dine with him, or to meet him, in the Refectory of the Abbey, which is as much as to ſay, I inyite you to dine with the Prieſt.

Son. May we with Safety, eat with them in their Religious Houſes?

Fa. Yes, yes, they treat you there with the utmoſt Civility; you have not, perhaps, all the Formalities of a Feaſt; but you have what we call a Cold Treat, with abundance of Conſerves, Sweetmeats, *&c.* and the beſt Wine, to be ſure, that is in the Country: Here the Gentleman gives you his Letters of Recommendation

mendation to the Eminent Perſon he promiſed, and you are ſure to have it in all the Terms of Civility imaginable; and as to Money, 'tis a mere Letter of Credit to you, without ſo much as asking whether you want it or not.

Son. This is all ſtrange indeed, Sir; but does he not tell me, that there is a borrowing Clauſe in the Letter, and that 'tis, as you ſay, Sir, a Letter of Credit?

Fa. No, not directly; but when he puts it into your Hand, he will ſay, Sir, my Friend will not let you want any thing your Occaſions may call for, if you ſhew him this Letter; ſo diſmiſſes you with all poſſible Civilities, deſiring the Favour of your Correſpondence in your Travels.

Son. Well, and then I am gone, Sir; and yet I do not ſee the Harm you were pleaſed to ſay there was in all this: Where lies the Plot of it all?

Fa. I ſhall bring you on to it gradually, Son, as they do: When the Gentleman has thus taken his Leave of you, the *Padre* comes to you, and begs the Favour of you, that you will take a Letter or two from him in your Pocket; that you will permit your Servant to deliver them when you come to *Genoa*, intimating that one of them, which he ſhews you in particular, is to a Brother of their Order, who, he knows, will think it a Favour, if you will accept of the uſual Civilities of their Profeſſion, and will be ſure to ſhew you all the Rarities of the Place, and, in a Word, to pay to you all the Reſpect poſſible, as you are a Stranger. The Gentleman having diſcharged his Civilities, as I told you, has taken his Leave and is gone, and the good *Padre*, with, perhaps, another, entertains you afterwards; carries you all over the Houſe, ſhews you how religiouſly they ſpend their Hours, and yet how agreeably they live; and then brings you into his Cell, where he regales you with Sweetmeats again, and Wine; then ſhews you his Books, if he has any, for as the Houſe has a

publick

publick Library, the Prieſts have not always many Books of their own.

Son. All this is very well yet, Sir.

Fa. Here he takes Occaſion to enter into Diſcourſe with you upon any Subject, ſuch as by his former Converſation he finds moſt ſuited to your Genius, whether of Philoſophy, or Phyſick, or Hiſtory, or Politicks; talks of the War, if any upon the Stage, or if not, of the laſt that have been, and of the Intereſt of the ſeveral Parties; ſtill avoids any Diſcourſe of Religion; but fails not to tell you, that he ſhuns it in good Manners to your being of a different Opinion; not but that he prays devoutly to *Jeſus Chriſt*, and with that he lifts up his Eyes and Hands, that you ſhould be inſpired by Divine Grace, to come into the Pale of the Church, and to embrace the Catholick Faith, adding, with an Air of Affection, how ſenſibly it touches him, that ſo fine a Gentleman as you, and of ſo bright a Genius, ſhould be ſo long before the heavenly Illumination ſhould reach your Soul; and that, however, he is aſſur'd you ſhall be bleſs'd from Chriſt, with ſaving Inſpirations in his due time: This is very good, you will ſay, in its kind; and it is ſo, and I may venture to ſay of ſome of them, that they think as they ſpeak; however, even this he brings in very ſeldom, and never but as if forc'd from him by the Diſcourſe you were upon, and he always ends it with asking your Pardon for the Excurſion.

Son. I begin to obſerve there is ſome Subtlety in all this, Sir; but it ſeems all to be very friendly and ſincere: ſuppoſing we are to grant they believe themſelves in the right Way, and in the only right Way to Heaven, I cannot ſee any Evil in it yet.

Fa. I do not charge them with Evil, they compaſs Sea and Land to make a Proſelyte; but the Evil lies in the Effect of it upon you, or the Perſon I am ſuppoſing to be the Object; the Miſchief is in the Danger

Danger of being ſeduc'd by this Exceſs of Kindneſs and Charity, to enter into the Merits of their Cauſe, and to commence Diſputes; which they always chuſe to fix upon the leſs diſputed Points of Religion, endeavouring to let you ſuggeſt that it is the ſame Jeſus they worſhip, which we alſo acknowledge; how orthodox and uniform they are in their Belief of his Deity, and their Adoration of his Perſon; and, at laſt, what little Difference there is between us and them.

Son. This, Sir, is always ſuppoſing a Man will enter into the Debate with them; not elſe.

Fa. It is very difficult to avoid it, at leaſt now and then a little.

Son. But, Sir, as I ſaid before, this is but for a Day or two, or a Week, or as long as I ſtay in the Place; but the next Day or two, perhaps, I am gone; and then there is an End of it.

Fa. You are quite miſtaken; they begin the Work, and the Compliment made you by the Gentleman, intangles you yet farther when you come to *Genoa*; for at the ſame time that you are loaded afreſh with new Civilities from the Perſon you are recommended to, he is ſecretly advertis'd that the Religeuſe have been with you; that's enough, the Meaning is, they have made ſome Progreſs, have Hopes from the Goodneſs of your Diſpoſition to prevail; and he underſtands the reſt, *viz.* that he ſhould ſet ſome more upon you: Beſides this, the Letters the Prieſt gave you to deliver to ſome of the Brotherhood, fail not to have this Expreſſion, Pray omit not to do all the good Offices of Civility to this Gentleman, which, as he is a Stranger and a Gentleman, Hoſpitality requires. He gives you this Letter open, that you may ſee what he writes; and tho' you ſee nothing to give you the leaſt Intimation of their Deſign, they perfectly underſtand one another; nay, at the Place of ſigning the Letter, they always make the Sign of the

Croſs

Croſs with the Name; and the Padre to whom it is written knows the Meaning of it exactly, only by obſerving either the Place where it is ſo ſet, or the Number of Croſſes, or ſome other particular Mark about it; as ſuppoſe inſtead of a plain Croſs thus †, it ſhall have the Addition only of a Dot or Speck, as if dropt by Accident from the Pen, thus .†; by that Part of the Croſs where the Speck lies, the Perſon perfectly underſtands his Meaning, and there he intimates that he has made ſome Progreſs and Hopes for Succeſs.

Son. This indeed, Sir, intimates that they carry on the ſame Deſign every where.

Fa. It does ſo; and as they ſuppoſe that the Centre of your Travel is, for ſome time at leaſt, appointed at the Vatican, this Strain of Civility never leaves you till you come to *Rome*; and you are thus recommended from City to City, and, as it were, loaded with Kindneſſes and good Offices to the very Place: There you are preſently ſurrounded with new Favours, and carry'd to all the publick Places, ſhew'd all the Rarities, and even the Pope himſelf; and particularly you are introduc'd to ſome of the Cardinals, the Favourite, in eſpecial Manner, by whom you are receiv'd in a Manner ſo obliging, that, in a Word, 'tis no ſmall Hazard that you are overcome with the Careſſes and Compliments of theſe People in Matters of Converſation only, and they ſend away many a Gentleman even proſelyted by their Favours; nor is it often that they fail to make Impreſſions upon thoſe which they attack in this Manner.

Son. I ſee into it now indeed, Sir; it is certain they manage with a Perfection of Art and Subtlety.

Fa. Add to this, that all the while you ſtay at *Rome*, you ſee the Pomp and Glory of their Religion, which even in itſelf goes a great Way, and makes great Impreſſion on the Mind; as no doubt

the Magnificence and immenſe Riches of the Temple of *Solomon* did upon the Nations adjoining to *Judea*, to bring Proſelytes to their Religion.

Son. That might do in thoſe Days, Sir, perhaps, more than it does ſince.

Fa. It preys upon uninſtructed Minds; many are in Love with the Pomp of Religion; and when they are not well grounded in the Simplicity of the Goſpel, are eaſily drawn aſide.

Son. I hope there is no Danger of me, Sir, in that Point; you have not brought me up in Ignorance.

Fa. That reproaches me very ſeverely; for I have not added ſo much to your religious Inſtruction as I ſhould have done, and as I might have done, if I had been careful of my Duty.

Son. I think you have been very careful of me, Sir; have you not given me the Advantage of a liberal Education, and ſent me to the great Nurſery of Learning the Univerſity? Tho' it is true I want a great deal; yet whatever I want, it is not my Father's Fault, but my own.

Fa. I can't ſay that, Son: 'Tis true, I ſent you to the Univerſity; but I doubt tho', we may rather call it a Nurſery of Learning than of Religion: I like their Philoſophy better than their Divinity; they make more Scholars than Chriſtians.

Son. It may be true that there is not ſo much Care of the religious Principles of the Youth who ſtudy there, as there might be, yet a Man may gain a Fund of orthodox Principles there, if he will apply to it.

Fa. We won't diſpute that now, Son; but Demonſtration is on my Side: how many well-read Atheiſts, and learned Hereticks, do we ſee come finiſh'd in Error from the Univerſities, and begin to propagate corrupt Doctrines as ſoon as they come from the Schools? But that is not the Caſe.

Son. What is it then, Sir? What would you have me ſay to this Point?

Fa. There is the Bottom indeed of all my Diſcourſe; It is, in ſhort, this, That, as I know you will not fail to be attack'd with all poſſible Artifice, as I have ſaid, in order to wheedle you out of your own Opinion, or, at leaſt, into a good Opinion of theirs; ſo you, or any one elſe, who have any Value for the true Religion, ought not to go abroad, till they are thoroughly fortify'd againſt the Subtlety and Artifice of the craftieſt People in the World.

Son. How muſt any Body be thoroughly fortify'd, Sir? It muſt be a ſpecial Work upon the Mind, and wrought there by a ſuperior Hand, that muſt, and only can, effectually fortify the Soul againſt the Deluſions of Error.

Fa. I am very glad to hear you ſay ſo, Son; you are very right, and 'tis the Spirit of God alone; that, as he is the Comforter and the Sanctifier of his People, ſo is he their Inſtructor, their Guide into all Truth, and their Keeper in the Truth, *John* xvi. 13.

Son. This then being the Caſe, what need we fear the Deluſions of Error, and the Inſinuations of the Prieſts? I do not ſee what I have to do, but to be forewarn'd, as you are pleas'd to do, and leave the reſt to a higher Hand.

Fa. Yes, there is more than that to be done; for I think you huddle Things up too cloſe, and bring it all into too narrow a Compaſs.

Son. I do not underſtand you, Sir: If there be any thing elſe, I deſire to know it.

Fa. It is for this Reaſon that I deſir'd to talk with you: I ſhall explain myſelf in ſeveral Particulars, and ſuch as I ſhall expect you to think immediately upon.

1. No young Gentleman ought to travel into Countries of different Religions, till he is thoroughly grounded in the Principles of his own.

Son. But how, Sir, muſt I underſtand the Words thoroughly grounded?

Fa. I am very glad you ask me that Queſtion. By being thoroughly grounded in his Principles, I mean,

1. That he is a compleat Convert to Religion in general, (*viz.*) fully convinc'd of the Being of God, the Object of all Religion; fully convinc'd that every Man ought to be of ſome Religion or other, that ſo he may pay his natural Homage to God, in the beſt Manner he is able, and in the Way moſt agreeable to his Will, and thankfully ſatisfied that the Religion he profeſſes is that one and only beſt, which is ſo ſuitable to the God he is to worſhip, and will be accepted by him.

2. That he has ſo well informed himſelf of this, that he is able to defend the Principles he has entertain'd, and to give an Account of his Faith where-ever he comes, and in the Teeth of Gainſayers.

3. That tho' he may not be able ſo far to manage a Diſpute, in Defence of his Principles, as to overthrow all that oppoſe him, yet, that he may be able ſo to defend them, as to underſtand himſelf, and not to receive a Shock in his Faith, for not being able to baffle the Sophiſtry of every cavilling querulous Prieſt that may attack him.

In a Word, he ſhould be fully perſuaded of the Truth of the Proteſtant Religion, and ſteadily reſolv'd in the Faith of it, otherwiſe he ought never to venture himſelf Abroad: But, take this with you

too, that he is not to reject the Teaching, and Guiding, of a ſuperior Light.

Son. I cannot ſay, indeed, that I may be able to anſwer and confute all the Prieſts, or other Champions, of the Popiſh Religion; for I have never ſet up for a Caſuiſt.

Fa. Tho' you could not confute them, it would be neceſſary for you to keep them from confuting you; for it will be very hard for you to continue of any Opinion that you cannot defend, or not to be of that Religion which you cannot confute.

Son. There is more, indeed, in that, Sir, than I had yet thought of.

Fa. There is ſo much in it, that I ſhould be very loth to give my Conſent for your going abroad, till you have taken ſome Steps in it.

Son. What would you pleaſe to have me do, Sir?

Fa. Why, the firſt Thing, I mean, as to Human Means, is this: I would have you take ſome Pains with your ſelf, and ſtudy, a little, the Controverſy between Popery and the Proteſtant Religion. I have a great many very good Tracts, in my Library, wherein, all that has or can be ſaid, on both Sides, is, I believe, ſumm'd up, and diſputed. Take ſome Time, and make your ſelf fully Maſter of the great Queſtions between us; the Doctrine of Tranſubſtantiation; of Image-Worſhip; the Abſurdity of adoring the Relicks of dead Saints; Human Pardons, for Offences againſt Divine Power, and, which is ſtill more abſurd, buying thoſe Pardons for Money; alſo, ſelling Indulgences, and Licences, to ſin againſt God; a few of theſe will furniſh you, Son.

Son. But you were ſaying, juſt now, That there is ſome Danger from the Pomp, and Gaiety, of Popery, when we come into thoſe Countries, where it is all ſo fine, and ſo rich.

Fa. Truly Son, I know it has been fatal to ſome weak Heads; but, I think, a little Stock of Reflection

flection will furniſh you againſt that: I have ſeen all the Legerdemain of the Prieſts, and of their Worſhip; and, I muſt ſay, that if the Subtlety of the Prieſts, their Sophiſtry in Argument, and the Uſe they make of thoſe pompous Things, does not inſnare and captivate the Mind, I am perſuaded, very few Proteſtants would ever be perverted by what they ſhould ſee; for that, (I mean in their publick Worſhip) eſpecially, take it in the Groſs, and particularly as practiſed Abroad, 'tis ſuch a Piece of Pageantry, ſuch a Puppet Show of Religion, that nothing of a well inſtructed Mind can be in any Danger from the Sight of it; it would make a Man of Senſe rather deſpiſe and abhor them, eſpecially, when he is, I ſay, prepar'd to do ſo by proper Advices.

Son. What would you pleaſe to direct me to, Sir, in order to prepare my Thoughts beforehand, ſo as to make a right Judgment of theſe Things, when I come to ſee them?

Fa. I am glad you propoſe the Queſtion in that Manner, for this is bringing the Buſineſs into as narrow a Compaſs as we can: I'll lay down a Scheme for you in a few Words.

1. Beſtow a little Reading upon the Original of the Chriſtian Religion, and enter into the Chronology of Things, from the firſt planting the Goſpel in the World.

2. Then enter diſtinctly into the Hiſtory of the Primitive Times, and there you will ſee, very clearly, 1. In what Purity the Chriſtian Doctrine was firſt preach'd; what it really is, and what the firſt Chriſtians practis'd. 2. By what Degrees it became corrupt; how Error, Idolatry, Superſtition, Enthuſiaſm, and the Doctrine of Devils crept in; all which were ſupported, as they were introduced, by Church

Tyranny, and abominable Impoſition, which is the Eſſence of Popery.

3. Then make your ſelf Maſter of the Proteſtant Doctrine, the Principles which we profeſs; the Reaſon and Foundation of them; how eſtabliſh'd in Truth; directed by, and founded in the Holy Scriptures; confirmed by the Writings and Practice of the Primitive Fathers of Chriſtianity, and ſealed with the Teſtimony of their Blood.

4. Then look into the Hiſtory of the Reformation, and ſee the Reaſon why, and the Manner how, the firſt Reformers broke off from the *Romiſh*, which was then call'd, tho' falſly, the univerſal Church.

If you look into theſe four Particulars, and ſearch impartially into the Original of Truth, you will find this the beſt Way to confirm your Principles.

Son. This is a Study, that requires a grave Application, and long Time: I believe you do not deſign me, Sir, for a Clergyman.

Fa. That is a little ſhort upon me, *Son*; I do not deſign to make a Prieſt of you, it's true, but I would make a Chriſtian of you, and every Chriſtian Man ought to ſtudy Principles: I hope you do not think that the Study of Truth belongs only to the Clergy, and that we are to apply to them only for our Knowledge of it; that's Popery, indeed, in the very Abſtract.

Son. I do not think we ſhould go to them in plain Caſes, but, in diſputed Points, I think they, whoſe Buſineſs it is to ſtudy thoſe Things, ſhould be always ready to inſtruct their People.

Fa. Yes, they ſhould, but their People too ſhould endeavour to be able to judge of the Inſtructions they

they give, as you ſeem to do now (and a little too far, I think,) of my plain Advices.

Son. I would not offend you, Sir: But if they are not our Teachers in difficult Caſes, what Buſineſs have they with us, or we with them?

Fa. O, a great deal, they are Teachers, and we ought to liſten to their Teaching; but not ſo as to give up our Senſes to their *Poſitives*, or *Negatives*, and look no farther: Even our bleſſed Saviour, the only infallible Teacher that ever was on Earth, refers us even beyond himſelf, and bids his Diſciples ſearch the Scriptures, *For they*, ſays our Lord, *are they which teſtify of me.*

Son. I ſhould, indeed, Sir, deſire to be ſatisfied that the Clergyman I talk with, is an honeſt diſintereſted Man, and then I ſhould be apt to depend very much upon what he ſays.

Fa. Then you are as fit to be turn'd into a Papiſt, as a Popiſh Emiſſary could wiſh to talk with, and this is the very Thing I have been ſpeaking of. I am very ſorry my Diſcourſe has made no farther Impreſſion than this upon you.

Son. I hope, Sir, you will hear the Reaſons of what I ſay, before you draw ſuch a hard Concluſion. I think, Sir, in the firſt place, an honeſt Man will not impoſe upon any Body.

Fa. I tell you, Son, theſe are honeſt Men; at leaſt I'll ſuppoſe they are, and that they do not go about to impoſe upon you: they believe themſelves to be in the Right, and 'tis a very honeſt Principle if we are firſt ſatisfied we are right, to endeavour to bring others to be ſo too; why elſe do all People bring up their Children in their own Way? you cannot ſuppoſe they would willingly impoſe upon their own Children, and deceive them.

Son. Theſe are Arguments on my Side; I ſhall always believe I am ſafe with ſuch People as will not deſignedly impoſe upon me.

Fa. But they may be miſtaken in the Articles they perſuade to, and then their being honeſt makes them the more dangerous, for having been impos'd on themſelves, they impoſe upon you in mere Charity.

Son. Where then ſhall any Man be ſafe, if he is in Danger from honeſt Men?

Fa. Honeſt Men may not always embrace honeſt Principles, they may be deceiv'd.

Son. I muſt be as cautious as I can.

Fa. I think that ſhews a great Indifference in the Caſe, as if it was of ſmall Conſequence.

Son. When I have done all that I can, Sir, I muſt venture it, or not go Abroad at all.

Fa. You had much better not go Abroad at all, than to go Abroad among Enemies, and be unprovided for your Defence; 'tis going blindfold into a *Bear-garden.*

Son. Then you diſappoint me, Sir, in the main Part of my Education; which depends much upon this Propoſal of Travelling, and which you had already conſented to.

Fa. I did conſent to your Travelling, but hop'd you would not have made a Difficulty of my giving you needful Cautions to prevent the Ruin of your Principles.

Son. I do not oppoſe being caution'd; but, Sir, the Propoſal, you make, is the Work of an Age: I ought to lock my ſelf up in a Study ſeven Years for it.

Fa. No, no, nor one Year, nor half a Year; I would propoſe but ſix Months for you, provided you would give ſome Application to it for that ſix Months, and look up to God to give Aſſiſtance to your Enquiries, and to add the Divine Illuminations of his Spirit.

Son. I believe, the laſt of it ſelf would be ſufficient without the firſt; the Divine Teaching is able to open the Underſtanding without Study.

Fa. That's

Fa. That's true, Son; but you really bring that Argument as if it were to excuſe the Application; I ſhould be glad my Suggeſtion could be call'd unjuſt; God's Grace attends the ordinary Means, and ſeldom acts by Miracles: Inſpirations are very much ceaſed, if not quite.

Son. I hope you may venture me, Sir, upon the Force of the Cautions you have already given.

Fa. What! upon that Foot, that you ſuppoſe honeſt Men will never impoſe upon you?

Son. I cannot think otherwiſe, unleſs where I ſee them evidently miſtaken.

Fa. Very well! and how ſhall you ſee that, but by entering a little into the State of the Caſe between them and you, between the Proteſtant and the Papiſt? that is, the very Thing I argue upon; that you may put your ſelf into a Capacity to judge whether they are wright or wrong, miſtaken or not miſtaken.

Son. I think I am ſufficiently prepar'd: I am not an utter Stranger to the Controverſy.

Fa. But, I ſee evidently, you do not lay ſo much Streſs upon it, as I think the Caſe requires; you think there's no Danger, and that's the very Eſſence of Danger.

Son. I do not ſay, there is no Danger, Sir; but, as I reſolve to be as cautious as I can, I hope the Danger is not ſo great; and, I am for venturing, if you pleaſe, unleſs you poſitively forbid me, which, I hope, you will not, after having promiſed me.

Fa. It is my Concern, for your Good, that makes me afraid; but, I ſee, you make light of the Adventure, which makes me ſtill like it the worſe.

Son. I would not diſpute with my Father; but I muſt ſay, I ſee no great Hazard in it: and it would be unkind to put a Stop to my Travels on ſuch a Scruple.

Fa. Nor would I diſpute with my Son, in a Thing I ſee him ſo bent upon; but I may have the Privilege to perſuade, I hope, without being thought unkind.

Son. If you only perſuade, Sir, you give a Liberty to me to chuſe; but you ſeem to perſuade with the Solemnity of a Command.

Fa. No, Son, ſince you think it a Hardſhip, I ſhall not Command, if you are reſolv'd to go, after all the Cautions I have given you; only remember, that your Father did warn you, and uſed his utmoſt Endeavours to perſuade; I am ſorry you will run the Riſque.

Son. Indeed, Sir, I ſee no Riſque in it, that is of Force enough to ballance the many Advantages of Travelling.

Fa. And indeed, Son, I ſee much the more Hazard in it for that very Reaſon.

Son. Well, Sir, however, if you pleaſe, I am inclin'd to venture; I hope, when I return, you will be of another Mind.

Fa. And, I believe, when you return, you will be of another Mind too; for, I expect to ſee you go out a Proteſtant, and come back a Papiſt; I think you go out as if you were preparing your ſelf for it.

Son. I hope you may live to ſee your ſelf miſtaken.

Fa. No, no, I ſee it too plainly; an indifferent Proteſtant is half a Papiſt, ready form'd; the Prieſts Work is done to their Hands.

Son. I am not indifferent, Sir; but, I do not (it may be) lay all the Streſs of Life upon that Diſpute: I think my only way not to be miſled, is not to enter into any Diſpute with them about it.

Fa. I do not ſay you ſhould enter into any Diſputes with them, I rather ſay you ſhould carefully avoid it, becauſe of the Subtlety and Sophiſtry of

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the People you will have to deal with; but a Man would be able to defend himſelf, as I ſaid before, for his own Satisfaction.

Son. I am very well ſatisfied already.

[*Speaking with an Air of Coldneſs, and Slight.*]

Fa. Pray, Son, ſince you treat the Subject ſo coldly, let me ask you a cloſe Queſtion upon the Subject of Religion in General: You have read the Scriptures, you have been taught the Principles of Religion in your Catechiſm, you have not been educated in Atheiſtical Notions, or bred up to a Contempt of Religion.

Son. I don't ſhew any Contempt of Religion, Sir, as I know of, in any of my Diſcourſe.

Fa. Well, but let me come to my Queſtion; How do you underſtand Religion as it relates to the Life of Man? Is it the chief or ultimate Concern *of Life?* or is it only an Accident *to Life?*

Son. It is as we make it to be.

Fa. That is too true in Fact, but my Queſtion does not relate to the Fact, but to the Right; not what we make it, but what we ought to make it, what it really is in its own Right, and what we ought to eſteem it.

Son. I think we often make more Show of Religion than we need to do.

Fa. Look you, Son, do not ſhuffle with the Queſtion; I am not diſputing with you, but ſincerely endeavouring to inform you.

Son. I do not deſire to diſpute, and am not backward to be informed, where I am ignorant.

Fa. I am ſorry you are willing to appear more ignorant than you are; and yet, I cannot but ſay, you are in this main Point more ignorant than I thought you had been: I will therefore turn my Queſtion into a Propoſition, and not to catechiſe, but to inform you; I hope, tho' you are paſt the firſt, you will allow your Father the Liberty of the laſt.

Son.

Son. I am very willing, as I ſaid before, to be informed if I am ignorant.

Fa. If you are not ignorant, *as I ſaid before*, if you are cold and indifferent, 'tis the ſame Thing in this Caſe; only that the latter is the worſt; but I ſhall ſpeak of that afterward: In the mean Time, take my Thoughts about Religion, thus:

The Belief of the Being *of a God* is the firſt Principle; 'tis the firſt Truth Nature dictates: That a Homage is due to that *God*, as the firſt and Supreme Power, is the next.

The Manner how that Homage is to be paid, is the third; and this we call Religion.

As the Supreme Power, ſo acknowledged, is, and muſt neceſſarily be our ultimate End, becauſe he is and was our firſt Cauſe; ſo paying the Homage due to him, is the undoubted Debt and Duty of our Nature; and conſequently, the performing it in a right Manner, *which is Religion*, is, and ought to be the moſt important Article of Life.

Thus, Son, by ſhort and neceſſary Conſequences, I form a Propoſition, which I offer to your Reaſon; deny it if you can.

That Religion, or the right worſhipping of God, is the moſt important Article of Life.

Son. I do not pretend, Sir, to diſpute with my Father.

Fa. No, Son, I am not drawing you to diſpute; here is no Room for it; here is nothing doubtful or diſputable.

If you deny my Propoſition, that the right performing our Homage to God is of ſuch Importance, you muſt deny the Homage it ſelf to be a Debt.

If you deny the Homage to be due, you muſt deny the Perſon to whom it is due to be Supreme,

for

for the Supreme muſt claim a Right to our Submiſſion, which is Homage.

If you deny him to be Supreme, you muſt deny him to be Prior, the firſt Cauſe and Creator of our Being; for whatever is before all, muſt be above all.

If you deny him to be the firſt Cauſe of Being, you muſt deny him to be GOD; for, whatever is before all Being, muſt Be and Exiſt infinitely, and in himſelf; and whatever is Infinite and Self-exiſtent, muſt be GOD.

Son. I make no Anſwer, Sir; I am to hear you.

Fa. The Syſtem is perfect, it is a Chain of Conſequences; there is no Room for an Anſwer, unleſs, as above, you will deny Principles.

Son. I hope I am no Atheiſt, Sir.

Fa. Well, and I hope ſo too, and I go upon that Suppoſition; let me then proceed.

If Religion is the chief Concern of Life, the moſt important Article, and on which our Eternal Felicity depends; then it is of the utmoſt Conſequence to us, that we be thoroughly and rightly informed concerning this Thing called *Religion*; and that more eſpecially, becauſe fatal Miſtakes, Errors, and Hereſies, are crept into the World about it, and that there is a falſe as well as a true Religion.

By being rightly informed concerning Religion, I mean this ſhort Point, *viz.* That when we pay that Homage to the Great Supreme Power, and which, as I mentioned above, we acknowledge to be our Debt and Duty, we ſhould do it in ſuch a Manner as is agreeable to his revealed Word and Will; or, *in ſhort*, ſo as he will be beſt pleaſed with it: And this, whether it reſpects, (1.) What we are to believe

lieve concerning him; or (2.) What we are to do and perform in Worſhipping and Obeying him.

Son. But, Sir, we find the World infinitely divided in their Opinions about theſe Things.

Fa. That does not at all leſſen the Importance of our being at a Certainty about them, but increaſes it.

Son. No, I grant it does not leſſen it.

Fa. Well, Son; then ſtill my Propoſition ſtands unmov'd, (*viz.*) that *Religion* is the moſt important Article of Life.

Son. Yes, Sir, I do not pretend to oppoſe it.

Fa. Very well; then my Son will allow, I hope, that I have great Reaſon to lay all the Streſs imaginable, upon what I was perſuading him to, *namely*, to be thoroughly fixed in his Principles, in this important Thing called RELIGION, before he ventures Abroad among thoſe who, profeſſing erroneous and miſtaken Opinions themſelves, will uſe their utmoſt Skill and Cunning to pervert and deceive him.

Son. You are too many for me, Sir; I ſaid before, I would not diſpute.

Fa. No, no, It is not that I am too many for you; it is the Energy of this weighty Truth, *That Religion is the main Concern of Life*; 'tis that which bears down all before it.

Son. But were it leſs demonſtrable, yet, your Way of arguing is too ſtrong for me.

Fa. Tho' that's a Compliment upon your Father, 'tis a Satyr upon your ſelf, in the very Caſe before me; for if an artful Way of diſputing may overcome you, tho' in a Caſe leſs demonſtrable; *Ware Popery!* That is the very Thing that I ſaid above; The Subtlety and Sophiſtry of the Prieſts may be too many for you: How then could you ſay, There was no Danger?

Son.

Son. I did not ſay there was no Danger, but that I was inclined to venture.

Fa. Well, but if then you own the Danger, and that in a Caſe of the higheſt Importance, why are you inclin'd to venture? This brings me to the other Part, Namely, That I ſee in you a fatal Indifference in a Thing of the higheſt Conſequence.

Son. But it does not argue, I hope, Sir, that you ſhould paſs ſuch a ſevere Concluſion upon it, that I ſhould therefore turn Papiſt.

Fa. Indeed, I cannot think the Concluſion was ſevere, tho' I did not ſay directly you would turn Papiſt; but I muſt acknowledge, I ſhould expect it, if you went Abroad with ſuch an Indifference, as you ſeem to have, about it.

Son. So, I perceive ſtill, you deſign to diſappoint me.

Fa. No, Son, that is not juſt; I propoſe needful Preparations, you decline them as troubleſome, and would argue their being needleſs; I have proved the Affirmative, if you decline to qualify your ſelf, you diſappoint your ſelf, 'tis not I do it.

Son. 'Tis much at one; I find I am not like to go.

[*Speaks a little ſurly, and with a Tone of Diſcontent.*]

Fa. It lies before you, you may go or ſtay, as you pleaſe; but I muſt act as I direct you to act; I muſt not act againſt Principle: If you will travel Abroad into Popiſh Countries, without being arm'd againſt Popiſh Deluſions, without being acquainted with Popiſh Errors, and well grounded in Proteſtant Truths; you muſt do it when you are out of the Bounds of my Influence, and are no more under your Father's Authority; but while it is otherwiſe, I muſt Invade Principle and Conſcience, lay aſide all Affection to you as a Father, and all Regard to your eternal Felicity, if I ſhould come into

into it; I cannot do it: you muſt not expect it of me.

Son. I cannot go to School again at this Age.

Fa. I hope you may ſtudy the Scripture at any Age; you may read Eccleſiaſtic Hiſtory, and look into the Chronology of the World, and inquire into the Reaſon of Things; no Age is too far gone for Men to ſearch into Truth, or to inform themſelves of what has been done in Ages paſt.

Son. That's Univerſity Work too; it's too late now.

Fa. Well, Son, if it be *too late for you* to eſtabliſh your ſelf, in Matters of the utmoſt Importance, it would be much *too ſoon*, I muſt tell you, *for me* to ſend you Abroad into the World without it; I cannot do it, take it as you pleaſe.

Here the Son broke off the Diſcourſe a little rudely, murmuring at the Thing as unkind in general; intimating, that he would find a Way to go Abroad without ſo much Ceremony: All which, the Father, acting with Prudence, not willing to ruffle his Temper, and put him upon any raſh Reſolutions, took no Notice of.

However, the ſhort Hiſtory of that Part was this; That applying himſelf to an Uncle, his Mother's Brother, and to ſome other Relations, they over-perſuaded his Father, at length, to let him go Abroad, which he did, tho' with great Reluctances; and which, as he often ſaid, with a ſincere Sorrow afterwards, was againſt the ſtrongeſt Conviction of his Conſcience; foreboding to himſelf, that if ever he went Abroad, he would come back again entirely ruined in his Principles; and ſo it prov'd.

Nor was this all, for his Son not only turn'd Papiſt, by a Deluſion of an *Engliſh* Prieſt, who he found at *Chaalons* in *France*, and who travelled with him from thence into *Italy*; I ſay, he not only turn'd

Papiſt

Papiſt himſelf, and as his Father believed, tho' he would never acknowledge that Part, had taken Orders; but after his Return, he applied himſelf, with his utmoſt Skill and Cunning, to draw over his Two younger Brothers, and, eſpecially, one of his Siſters, to follow his Example; till his Father, after many a ſore Battle with him in Argument, was oblig'd to diſpoſe him out of his Family, and almoſt forbid him coming to his Houſe for a Time; but he did not keep quite away, as you ſhall hear in its Order.

After he was gone, the Father apply'd himſelf, with his utmoſt Diligence, to the Inſtruction of the reſt of his Children, in order to fortify them againſt the Attacks which their Popiſh Brother had made upon their Principles; and in which, he had Difficulty enough, tho' at length he effectually maſtered it all.

When he firſt ſet about this neceſſary Work, he was greatly perplexed with the Obſtinacy, and even Impertinences, of his eldeſt Son, who made it a Piece of Conſcience to pervert the Family; and to that End, his greateſt Application was ſtill to counteract all the good Foundations which his Father had lodg'd, by his moſt early Inſtructions, in the Minds of his Children, and to perſuade them into a Belief of the contrary Doctrines, upon the Authority of what he called an infallible Interpreter of Scripture, namely, the *Pope*.

This he did with ſuch Subtlety and Art, and had ſo far inſinuated himſelf into their weaker Judgment, that the Father found it very difficult to weed out the Tares which his Son had ſown, and found, by ſad Experience, that Errors are not only ſooner planted in the Minds of Men, than Truth; but that, like Weeds in a Garden, being the Natives of the Soil, they take a deeper Root, and are not ſo eaſily cleared out again, as the more ſolid Truths which had been eſtabliſhed there before.

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Upon this Account, he took Two Methods with his Children; firſt, he avoided, on all Occaſions, entring into Diſputes with his perverted Son, I mean publick Diſputes; but knowing very well, that Popery had rendred it ſelf ridiculous for ſome Ages, by entertaining the groſſeſt Abſurdities, and ranging them among the *Credenda*, or Things to be believ'd; and that the Prieſts had carried theſe Things on to ſuch inconſiſtent, prepoſterous Lengths, that themſelves could not defend them; he always took his Son by this Handle, and furniſhing himſelf from Hiſtory, of which he was a complete Maſter, with the full Relations of ſome of the moſt aſtoniſhing Enthuſiaſms, and ſurfeiting groſs Pieces of Idolatry and Popery, that he thought to his Purpoſe, his Son could never propoſe any Thing in Diſcourſe in Favour of any Popiſh Principles, but the Father would bring in ſome Story or other, from good Authority, which ſhould expoſe, not only Popery it ſelf in the groſs, but ſhould render the Practice of thoſe Principles abſurd and ridiculous in particular.

For Example: One Day, his Son pretended, at Table, to argue upon, and defend the Supreme Authority of the *Pope* and his Superiority, over the reſt of the Clergy, as univerſal Biſhop: His Father heard him out, and then, not directing his Speech to his Son, but to his other Children; *Pray*, ſays the Father, *ask your Brother*, how *the Pope* came by this Superiority? and how long it was before the Church acknowledged him for *univerſal Biſhop?*

The Son, too ignorant in Hiſtory to deal with his Father, told them it was always ſo; he derived it from St. *Peter*, and that he was acknowledged to be ſuch in all Ages: Upon this, the Father, ſmiling at his Son's Folly, but turning to his eldeſt Daughter, Come, *my Dear*, ſays he, I'll tell you how this bleſſed Thing, called the *Pope*, obtained the Title of *Univerſal Biſhop*.

In the Reign of the Emperor *Mauritius*, and about 590 Years after Chriſt, *Gregory*, Sirnamed the Great, being then Biſhop of *Rome*, there was one *Phocas*, a Soldier or Centurion in the Emperor's Guards; a bold, bloody, and enterprizing Fellow, but of no great Intereſt: This *Phocas*, finding Things went but very indifferently at Court, that the Factions and Parties began to cabal one againſt another, and that the Emperor's Intereſt declined very much, thought he might ſet up a Party as well as others; and filling his Head with aſpiring Thoughts, began to aim at the Empire.

In thinking of proper Inſtruments to aſſiſt him in his treaſonable Deſign, it came to his Mind, that *Gregory*, the Biſhop *Rome*, had a long Time ſtruggled for the Title of Univerſal Biſhop; but was always oppoſed by the Emperor *Mauritius*, in Favour of *John* IV. Biſhop of *Conſtantinople*: Upon this, he propoſes to himſelf a Scheme of double Villany; namely, of Treaſon and Murther; and ſo to anſwer both their Deſigns (*viz.*) that *Phocas* ſhould murther the Emperor *Mauritius* and his Son, who were Enemies to both, and uſurp the Throne Imperial: That upon this Murther, *Gregory* ſhould acknowledge *Phocas* to be Emperor, and *Phocas*, in return, would acknowledge *Gregory* to be Univerſal Biſhop: And thus the Supremacy of the Pope, above the reſt of the Biſhops, *ſays the Father*, was firſt deſign'd by a double Conſpiracy of Treaſon and Murther; and if this be the great Original they have to boaſt of, let them make their beſt of it.

It is true, *ſays the Father*, *Gregory* did not live to take up the Title, for he had written vehemently againſt it; but *Boniface* the Third compleated the Conſpiracy, and enjoy'd the Title; and *Gregory* in his Life Time congratulated the Murtherer. The Son was horridly aſhamed of this Story, and would fain have ſuggeſted that it was not true; but his Fa-

ther offering undoubted Evidence from the moſt authentick Writers of thoſe Times, he had nothing to ſay; and the Siſter, to whom the Father directed his Diſcourſe, laugh'd heartily at it; which provok'd her Brother ſo much, that he could hardly keep his Temper with her, and the keen ſatyrical Girl, made the more of a Jeſt about it.

This Method proving thus effectual, his Father often took the ſame Courſe with him; and ever, when he had the leaſt Argument to bring about his Popiſh Trumpery, his Father would confute him, by telling one Story or other out of Antiquity to expoſe it, which always brought his Brothers and Siſters to ridicule him, and fail'd not effectually to put an End to his Diſcourſe.

This, in the End, deliver'd the Family from the importuning young Caſuiſt; tir'd him, and made him ſick of his Attempt to proſelyte his Brother and Siſter; but the pious anxious Father, greatly concern'd to ſee, that not only the Sophiſtry of the Prieſts in *France* and *Italy* had perverted and deluded his Son, and ſo had robbed him of his eldeſt Comfort, but that they had liſted him a Miſſionary for the propagating Popery in his Family, and had ſet him on work to deceive the reſt, apply'd himſelf very ſeriouſly to ſee that none, under his Roof, ſhould be infected with the Contagion; and therefore, ſetting apart ſome Time every Day for ſo good a Work, he entered ſolemnly into all the Points of Proteſtant and Popiſh Doctrine with them, for their fuller Inſtruction.

In doing this, it occurr'd to him, that the only Way to confirm his Children in the good Principles he had begun to inſtill into them, would be to ſet Popery in a true Light; to dreſs it up in its own Cloaths, and ſhew them its Picture drawn to the Life. That ſo the Deluſions commonly attending Popiſh Councils might no more prevail on them, and they might ſee what a Monſter it really was.

This Part of his Work neceſſarily running him out into pleaſant Hiſtorical Diſcourſes, uſeful and profitable to others, as well as to his Children, occaſioned this Publication, and you will ſee ſomething of them in the following Dialogues.

DIALOGUE II.

SOME Time after this firſt Broil with the Son, which the Father, as I have ſaid, turned off with a Story; and after which, the Father took all Occaſions to talk with his Children upon the ſame Subject: It happened that the ſecond Son, a young Gentleman of about Eighteen Years of Age, who his Father had carefully inſtructed in ſound Principles, fell into a little Diſpute with his eldeſt Siſter, upon the Subject of reading Romances.

The Father, who was not in the Room at the beginning of the Debate, came in and out occaſionally ſeveral Times while it laſted; and at length, ſet himſelf down to hear it out: they would have ſtopp'd their Diſcourſe upon that, but he told them he would withdraw, rather than they ſhould break it off, and that he would be no more than a Hearer; for he would not influence them in the leaſt on one Side or other; or ſpeak a Word, unleſs, on any particular Occaſion, they ask'd his Opinion.

The Diſpute began about the Reading or not Reading Romances, or fictitious Stories: They were both, as well Brother as Siſter, againſt the Reading them as a Diverſion, there being no poſſible Pleaſure in reading a Story which we know to be falſe, but related as if it were a Truth: But the Siſter

would have it to be, that it was not fit they ſhould be read at all; nay, that it was a Sin; and that, as the making and writing them was criminal in itſelf, being, as ſhe explained it, what the Scripture meant by *making a Lye*; ſo no pretended Uſe that might be made of it, could juſtify the Action: And that, if the writing or publiſhing a Romance, was a Lye; ſo, of Conſequence, the reading it, that is to ſay, the reading it as a Diverſion, or with Delight, muſt be the ſame.

The Brother argued, That, as the End and Uſe of every Fable was in the Moral; ſo a Fiction, or what they call'd a Romance, told only with Deſign to deceive the Reader, bring him to believe, that the Fact related was true, and ſo to pleaſe and delight him with a Falſhood inſtead of a Hiſtory, muſt be what ſhe had call'd it, criminal and wicked, and *making a Lye*; being done with a Deſign to deceive, and was made ſtill more ſo, by how much it was more or leſs deſign'd to deceive prejudicially, and to the Hurt of the Perſon, as particularly where it was calculated to recommend Vice, diſcourage Virtue, debauch the Ears and Minds of Youth, raiſe looſe and vain Conceptions of Things in the Thoughts, and the like.

But on the contrary, where the Moral of the Tale is duly annex'd, and the End directed right, wherein it evidently accords; the enforcing ſound Truths; making juſt and ſolid Impreſſions on the Mind; recommending great and good Actions, raiſing Sentiments of Virtue in the Soul, and filling the Mind with juſt Reſentments againſt wicked Actions of all Kinds: He inſiſted then, and in ſuch Caſes, Fables, feigned Hiſtories, invented Tales, and even ſuch as we call *Romances*, have always been allow'd as the moſt pungent Way of writing or ſpeaking; the moſt apt to make Impreſſions upon the Mind, and open the Door to the juſt Inferences and Improve-

ment which was to be made of them. He added, that for ſome Ages, it was the moſt uſual, if not the only Way of Teaching in the World; the brighteſt Part of Oratory, and was uſed in Caſes of the laſt Moment, as the moſt Perſuaſive; that we find it frequent in Scripture, as in the Speech of the wiſe Woman of *Tekoah* to King *David*, 2 *Sam.* xiv. 4, 5, 6, 7. the like of *Nathan* the Prophet to the ſame King *David*, on Occaſion of the Murther of *Uriah*, and the debauching his Wife, 2 *Sam.* xii. from the firſt to the fifth Verſe: and again, the like in the Meſſage of *Joaſh* King of *Iſrael* to *Amazia* King of *Judah*, 2 *Chron.* xxv. 18. and ſeveral others. He went on to the ſeveral Alluſions made uſe of by the Prophets, and that by the Direction of Heaven, as particularly that of the Prophets *Ezekiel*, *Iſaiah*, *&c.* and he at laſt inſtanc'd in the Parables or Hiſtorical Relations, left upon Record by our Saviour himſelf; ſuch as that of *Dives* and *Lazarus*, that of the Prodigal Son, and eſpecially of the Sower, who went forth to ſow, and ſowed his Corn by the Highway Side; and many others.

The Brother went a great Way farther in that Part of his Diſcourſe, but leſt they ſhould ſeem too large in his Allowance of Romances in General; he forget not, however, to make a kind of Proviſo at the End of his Diſcourſe, againſt approving of ſuch Fables and Romances as are uſually the Product of the preſent Age, having no ſuch moral or juſtifiable End attending them; and to recommend to his Siſter the bringing her Taſte of Things to ſuch a Perfection, that ſhe might be apt to judge of Truth, and receive due Impreſſions of Wiſdom and Knowledge, tho' not dreſs'd up with far-fetch'd Alluſions, Allegories, and invented Stories to enforce them; and to this Purpoſe, he gave her the juſt Characters of ſeveral fabulous Writings, which were much in Vogue in the Town, and alſo of their

Writers: From which Diſcourſe, they deſcended to thoſe of Operas, Plays, Tragedies, *&c.* and they had ſeveral Diſcourſes afterwards upon the ſame Subject, which would be very well worth recording; but being foreign to the preſent Purpoſe, I lay them by for another Occaſion.

The good Father was exceedingly delighted with the Diſcourſe, and eſpecially to hear his Son arguing in ſo ſolid and ſerious a Manner; but he was ſurprized with the ſudden Turn of his Daughter's Wit on that Occaſion: Whether the young Lady thought her ſelf out-done by the ſolid Arguments her Brother made uſe of; or that ſhe rather yielded to, than differ'd from his Opinion, but was perhaps loth to let him ſee it, I know not; but ſhe ſtopt the Diſcourſe; and turning to her Father, ſhe ſays, Sir, you uſed to tell us ſome old Stories about Popery, a hundred Times more to the Purpoſe than this grave Diſcourſe; Pray, Sir, have you ever a Tale left to divert us that Way?

No, Daughter, *ſays the Father*, not ſo much more profitable than this neither, for I like your Diſcourſe on both Sides very well; you ſee I did not interrupt you.

But, ſays ſhe, my Brother talks too grave for me; I love a ſhort cloſe Anſwer, and then I have done with it; I don't love making a ſhort Queſtion be a Text for a long Sermon.

Bro. My Siſter is all Wit, and ſhe expects one of her nice Queſtions, ſhould be anſwered as conciſely as ſhe propoſes it.

Siſt. My Brother is all Senſe, and he expects to make me as wiſe as himſelf, and that is a Difficulty out of his reach.

Bro. That is a Satyr upon your Brother's Senſe, at the ſame Time that you ſeem to commend it, for where's the Senſe of expecting it, if it is out of reach?

Fa. Come, you have both of you too much Senſe to differ on ſuch a Point as this; I like the Diſcourſe

on both Hands: My Daughter's Objection againſt Romances, is good, only a little too general; and my Son's Exceptions are juſt too, with a due Caution not to encourage the corrupt Uſage of the Age, in putting Romances upon us without their Moral, and affirming them not to be Romances: and this puts me in Mind of a Story which may be neceſſary for your Inſtruction on both Sides, and is not remote to the preſent Purpoſe.

Daught. I did not doubt but my Father would have a good Story for us, to ſerve for a Moral to our *romantick Diſcourſes.*

Fa. My Story begins with a Queſtion, and your own Diſcourſe introduces it: You have been ſpeaking about Romances, and reading Romances, and you, Daughter, in particular, have paſs'd a kind of Sarcaſm upon your own Diſcourſes, and call'd them *Romantick*; Pray what do you mean by a *Romance*, and whence do you derive the Word *Romantick?*

They all ſat ſilent a good while; at laſt, the Daughter ſaid, Brother, do you ſpeak; and the Brother ſaid, No, Siſter, do you ſpeak, my Father directs his Queſtion to you.

Nay, ſays the *Siſter*, I muſt own, I can't tell, do you ſpeak, Brother.

Bro. There is a Dfficulty, *ſays the Brother*, in the Queſtion: It has Two different Parts in it; if I anſwer to the Word *Romances* only, I muſt ſay, we generally underſtand it to be a formal made Story in Print, raiſed out of the Invention of the Author, and put upon the World to cheat the Readers, in the Shape or Appearance of Hiſtorical Truth; but if I muſt explain my Siſter's Term (*viz.*) of *romantick Diſcourſes*, I cannot anſwer; I hope we have been telling no Lyes.

Siſt. I meant nothing, but that we were gotten into a Strain of Diſcourſe above our Underſtanding, at leaſt above mine; and I think, to talk of Things

above our Reach, with a Suppoſition that we were ſufficient to the Diſcourſe, is to talk *Romantick*.

Fa. You have both anſwered me to my Satisfaction; for I am not going to cavil at Trifles, but to bring it to my Purpoſe; and the next part of my Queſtion is this: I ſuppoſe theſe Accounts to be both right in their Places reſpectively, but how came theſe fictitious Stories to be called *Romances*? and thoſe Diſcourſings of what we do not underſtand, with the Vanity and Pride of pretending to underſtand them, *Romantick*?

Bro. Truly, Sir, you have a little pos'd me in that; I muſt conſider and inquire a litttle before I anſwer: let my Siſter give an Account of it, perhaps ſhe knows better than I.

Fa. It is no Matter for inquiring or jeſting with your Siſter; I'll tell you whence it comes.

When the *Romiſh* Prieſts, having ſet up a New Pageantry of Worſhip in the Chriſtian Church, and which we, for divers good Cauſes and Conſiderations call *Popery*; they found it very difficult to ſupport all the groſs Impoſitions, which they put upon Mankind for want of *Miracles*.

Real *Miracle* was out of their Power; the Falſehood of their Faith plac'd all thoſe Things beyond their Reach; but the Cauſe muſt be upheld, *fas aut nefas*; and real Miracle not being to be had, imaginary Wonder was made uſe of to ſupply: Theſe being atteſted by the Prieſts in every Place, and ſome very remote from *Rome*; it was no Wonder, that they were ſwallowed greedily by the People in thoſe Days, when, by long Ignorance, their Minds were prepar'd to be impos'd upon.

The Accounts of theſe ſuppos'd Miracles, ſwelling in Bulk, and growing too numerous to be retain'd in Memory, were firſt recorded by the Monks, in their ſeveral Regiſters; and then brought to *Rome*, to be regiſtered alſo in the Books or Records of the *Vatican*.

The Books where thoſe lying Tales were ſet down, were called *Legenda*, and afterwards in *Engliſh*, *Legends*; and becauſe they were kept, as I ſaid, at *Rome*, from whence Copies were tranſmitted to all Parts of the World, they were called *Roman Legends*.

The moſt ſcandalous Falſhoods, the moſt ridiculous, ſimple, and impoſſible Things, being thus put upon the World by the Prieſts; and the Belief of them impos'd, on Pain of *Anathema* and Excommunication; the more enlightned World began at length to open their Eyes; nor was it the leaſt Step to the Reformation; for even, long before *Luther*, the *Lollards*, the *Wickliffians*, the *Huſſites*, and others, who firſt ſaw thro' thoſe Fables, began to expoſe them to the World; thus gradually they grew into Contempt, till at length, they became a Thing of mere Scorn; a *Roman Legend* was ſoon taken, in general, to be a Collection of Lyes; and by Conſequence, any other falſe Stories put together to abuſe the World, were ſoon after eſteemed a *Roman Legend*. Hence, the learned Part of the World, abridging the Speech with more Propriety, call'd ſpeaking falſly, *Romancing*, and a bold Way of advancing Falſhood by mere dint of Face, was from thence called *Romantick*; if it was in Writing, it was called a *Romantick Style*; if in Speech, a *Romantick* Diſcourſe, and the like.

Hence, I derive the Word Romance, (*viz.*) from the Practice of the *Romaniſts*, in impoſing Lyes and Fables upon the World; and I believe, without injuring any one, I may venture to ſay, that Popery is a *Romantick Religion*, and, if Opportunity offers, I may convince you all of it, in a little Time.

Daugh. I ſaid, my Father would find ſomething upon the Subject that would both inſtruct us and make us merry too; I never heard any Thing more to the Purpoſe in my Life.

Son.

Son. The Thing is very probable, for I have heard, indeed, that those Legends are a Bulk of strange and most ridiculous Things, brought together by the Priests, and collected from all the Corners of the World.

Fa. Yes, and the farther off the better, because as the People are bound to believe them, so, if they would dispute them, they have no Opportunity to unravel the Fraud; 'tis plac'd at so remote a Distance there is no searching into it: Such as the miraculous Tomb of St. *Thomas*, in the Kingdom of *Golconda* in the *Indies*; the Miracle of St. *Hilarion* riding over the *Nile* upon a *Crocodile*, and many such like.

Daugh. I hope, Sir, you will give us some particular Stories of this Kind, at your Leisure; that we may see a little farther into the Knavery of the Priests, since they are so busy with us to bring us over: I wish my Brother had heard this Story in particular.

Fa. I shall give you Evidence enough of the Impudence of their Legends, if that will be any Help to you: But first let me lay the Foundation, and tell you how, and by what Degrees, this *Romish* Antichrist set her self up in Christ's Throne, and usurp'd his Authority.

Bro. I wish you would, Sir; for nothing can be so sure a Foundation for us to go upon, as to know the true History of Popery, and where she began.

Fa. She began indeed right; her Foundation is built upon the Ruin of the true Christian Church.

Bro. She is the more likely to be Idolatrous herself; for the Corruption of the best Things is the worst: Naturalists tell us, that nothing is more contagious than the Plague upon a human Body, which in itself is the most beautiful of all God's Creatures.

Sist. I know the Thing is tedious in itself, but my Father can sum up the History of it in a few Words, if he pleases.

Fa.

Fa. A few Words will not indeed deſcribe it; the Hiſtory of a Thouſand Years is not eaſily abridg'd, or brought into the Compaſs of a Story of Ten Minutes, and now would be too long for your hearing; but you may take it piece-meal, and I'll give it you ſome and ſome, as I can.

Siſt. My Brother, Sir, inſiſts much upon it, that the Church of *Rome* was at firſt the true Chriſtian Church, and the only true Church, and that we acknowledge it to be ſo; that it was the ſame that ſuffer'd all thoſe Severities under the *Roman* Emperors, which we call the Ten Perſecutions, and that they only were the true Primitive Chriſtians.

Bro. Yes, he adds, that all the glorious Martyrs, who we call the Fathers, ſuch as St. *Polycarpe*, St. *Ignatius*, St. *Athanaſius*, St. *Cyprian*, and an innumerable Company of Martyrs, were Members of the *Roman* Church, and that ſeveral of their *Popes* were Martyrs.

Fa. Hold, Son, you run too faſt; you ſhould ſay Biſhops of *Rome*, not *Popes*, for they were not come to be *Popes*, in the Senſe we now underſtand the Word, for ſeveral hundred Years after the Ten Perſecutions were over.

Bro. My Brother call'd them *Popes*, Sir.

Fa. Yes, and ſo all the Biſhops of other Churches were call'd *Popes*, till after a long Series of Treaſon, Conſpiracy, and even War and Blood, the Biſhop of *Rome* aſſum'd Temporal Power, and at laſt the Primacy; of which I told you the Story, when your Brother was here.

Siſt. I wiſh, Sir, you would tell us that Story over again; it confounded our new Convert ſo, that he had not a Word to ſay; and I am perſuaded, it would make any Body that was to hear it, ſick of Popery.

Fa. Why it ſeems you remember it, Child; there's no need to repeat it.

Siſt. Oh, but I ha'n't all the Particulars, I would be ſo Miſtreſs of the whole Story, as to be able to tell it again in Company; for ſometimes we meet with a Papiſt or two, and they are generally pretty talkative, eſpecially the Ladies; and it would be a rare Story to tell them, when they are in their Altitudes, crying up the *Pope*, and his infallible Authority.

Fa. Then you ſhould have more of the Story, Child, than I had Time to tell to your Brother. I aſſure you it is worth your hearing.

Bro. But, Sir, you ſaid that the Biſhops of other Churches were call'd *Popes* too; I do not remember that ever I heard that before: I thought there had never been any *Popes* but the *Pope* of *Rome.*

Siſt. No, nor I neither.

Fa. Yes, yes, the Word Pope was originally no more than *Papa*, or Father, and to this Day, in foreign Countries, all the Prieſts are call'd *Padres*, that is to ſay, Fathers; and as we in *England* call our Biſhops Right Reverend Fathers, and the Archbiſhops the Moſt Reverend Fathers, ſo in thoſe Days the Chriſtian Biſhops were call'd Fathers, that is Papa's, or Popes.

Bro. But I ſuppoſe they did not uſe the very ſame Word Pope.

Fa. Yes they did, the very ſame Word, as may be ſeen in Hiſtory. *Cornelius*, Biſhop of *Rome*, in his Writings to his Brethren the Biſhops of *Aſia*, ſpeaking of St. *Cyprian*, calls him *Pope* of *Carthage*; *Dionyſius*, Biſhop of *Alexandria*, Succeſſor of *Athanaſius*, calls his Predeceſſor *Heraclias*, the Bleſſed *Pope Heraclias*; and *Sidonius*, a famous Chriſtian Father, in all his Epiſtles to *Hilary*, and other his Contemporaries, calls all the Biſhops of *France*, *Popes*; and the Emperor *Conſtantine*, writing to St. *Athanaſius*, calls him, *Your Holineſs*: So that the Stile is not at all a Peculiar to the Biſhop of *Rome*; the Biſhop of

Jeruſalem,

Jeruſalem, and of *Antioch*, and of ſeveral other Capital Cities, were call'd *Popes*, as far back as to *Conſtantine* himſelf.

Bro. This is more indeed than I had conſider'd before.

Siſt. Nay, it ſeems we call our Biſhops *Popes* here in *England*; I never minded that before.

Fa. They would be very angry if you ſhould call them ſo, for all that.

Bro. But if you pleaſe, Sir, let us go back a little to thoſe Times, and let us hear how long the Church of *Rome* continu'd Chriſtian; it ſeems ſhe was the Primitive and Only Chriſtian true Church at firſt; that, you ſay, we muſt grant.

Fa. 'Tis granted; and they boaſt much of it.

Siſt. I know they do; my Brother made a great Bluſter about it; and, in particular, that the Proteſtants acknowledg'd it.

Fa. They have very little to boaſt of upon that Account; let 'em look into the *Lam.* v. 16. The *Jewiſh* Church was God's pure Church many Hundred Years: But what ſays the Prophet; *The Crown is fallen from Our Heads*; Woe *unto us that We have ſinned!* They were once a flouriſhing Church, *that is true*; but the Crown is fallen from their Heads: The Reaſon is plain; they fell from their Primitive Purity, which was their Glory, and being gradually ſubjected to the Tyranny of the Clergy; they (the Clergy) drew them from that Purity of Doctrine, to all thoſe groſs Abſurdities and Errors, till they reduc'd their Primitive Purity of Principles into one great Maſs, or Bulk of Idolatry and Superſtition, ſuch as we find it to be at this Time.

Siſt. But this was not all at once.

Fa. No, no, Child; as the Church was ſeveral Hundred Years growing under the Tyranny of the *Roman* Emperors, ſo it was ſome Ages flouriſhing in Liberty and Proſperity, under the Dominion and

Protection

Protection of Chriſtian Emperors; and it was from thence ſeveral Hundred Years in its declining State; till it might be ſaid to be arriv'd to the full Perfection of its Decay, and to be the mere *Seat of the Beaſt*, as deſcrib'd in the Scripture, and as we ſee it this Day.

Bro. Pray, Sir, when do you reckon the Primitive Church to be in its Heighth of Purity and Proſperity? For certainly it was once in a moſt glorious State.

Fa. Truly, that is a difficult Thing to point out to you; for no ſooner did the Church get Liberty and Eaſe, and the Enemies of Religion ceaſe to perſecute, but Pride and Strife broke in upon its Peace by the haughty Behaviour of the Clergy: Proſperity puff'd them up: The Emperor *Conſtantine*, in his abundant Zeal for Religion, gave the Prieſts ſuch an exceſſive Sway in the Empire, that they knew not how to moderate themſelves: In ſhort, he forgot that, tho' the Biſhops were Chriſtians, and good Chriſtians too, yet that they were Men alſo, and ſubject to like Paſſions as other Men; and, in a Word, he gave them ſuch a Head, and ſuch a Looſe to their Pride (as Prieſts) and ſet them up ſo high, that all the Kings of the Earth have not been able to bring them down again.

Bro. That was an ill Uſe made of the good Intentions of a pious Prince; for in all the Hiſtories that I have read of *Conſtantine* the Great, they repreſent him as a wonderful Prince for his Zeal, and ſincere Affection to the Chriſtian Religion.

Fa. Yes, and they do him but Right, for it was his Due: But I ſay too, it was the weakeſt Part of that Prince. He ador'd the Clergy; he ſet them up as little Idols in the Government of the Church; who the People were not only to obey, but to reverence, and almoſt to worſhip; and, at the ſame Time, he forgot that they were Men, till they put him in Mind of it by their Folly and Pride; for they were

were continually falling out and wrangling with one another, and that chiefly for Superiority, and the higheſt Places in the Synagogue; and this not only perplex'd the Emperor, and was very grievous to him, in the latter End of his Days, but it raiſed Sects and Diviſions in the Church, and Factions, and even Tumults in the State.

Bro. It was very early to begin in that Manner, when they were but juſt got, as it were, out of the Fire of Perſecution.

Fa. It was ſo; but that was not all: For it not only brought in Diviſions and Factions, but with thoſe came in Errors and Hereſies of divers Sorts; ſuch as were afterwards fatal to the Church's Peace, and ſcandalous to the very Name of Chriſtianity.

Bro. Why then, the Church had but a very ſhort Space of Proſperity; for *Conſtantine* himſelf, I think, did not reign above Two and thirty Years, and a long Reign too.

Fa. 'Tis true, her Proſperity was ſhort, if you reckon only the Time when her Tranquillity was undiſturb'd, and her Profeſſion uncorrupted.

Bro. I think ſhe could not be ſaid to be in a State of Proſperity, when ſhe enjoy'd neither Purity in Doctrine, or Peace in Government.

Fa. 'Tis very true; and that was indeed her Caſe, in the breaking out of the *Arian* Hereſy, which ſhew'd itſelf even in the Reign of *Conſtantine* himſelf, the firſt Chriſtian Emperor; and grew to ſuch a Heighth, and with ſuch a ſwift and ſpeedy Advance, that the next Emperor, *Conſtantius*, was a profeſs'd *Arian*, and an Encourager of all thoſe that had diſturb'd the Church before; the Conſequence of which was, that the Orthodox Profeſſors were depoſed, and Perſecution broke out again in a lamentable Manner: For the Chriſtians perſecuted one another alternatively; the *Arians* the Orthodox, and the Orthodox the *Arians*, as Power came into their Hands,

Hands, with almoſt as much Vehemence and Cruelty, as the Heathens had before uſed them all.

Bro. That is a Confirmation of what I have often obſerv'd, (*viz.*) That Liberty has not always been an Advantage to the Chriſtian Religion.

Fa. So far from it, that, on the contrary, it ſeems as if God had thought fit to cauſe the Afflictions of his Church to be the beſt Means of its Eſtabliſhment; but that's a Speculation too tedious for our brief Way of Talking, and would require a Recapitulation of the Hiſtory of the Church in all Ages, as well the *Jewiſh* as the Chriſtian; for even from the Beginning of an eſtabliſh'd Worſhip, the Profeſſors always fell back from their Profeſſion in the Times of Liberty and Toleration; and return'd to humble themſelves, when under the Oppreſſion of their Enemies, in Captivity, and the like.

Bro. What Reaſon can be aſſign'd for it? We know it is ſo, and even to this Day 'tis evident among the reform'd Churches thro' all *Europe*; but 'tis very ſtrange that it ſhould be ſo.

Fa. That's likewiſe too long, and too melancholy a Subject for our Way of Talking; it would be an excellent Diſcourſe for a Faſt-Day Sermon; for 'tis a ſuitable Subject of Humiliation to us, and all Proteſtants: But your Father is no Miniſter.

Siſt. I think my Father is a very good Miniſter to us.

Fa. While you think ſo, Child, I may hope for the more Succeſs; but I deſire to keep within the Bounds of my Place: I may inſtruct as a Father, tho' not preach as a Miniſter, and ſo far I am a Miniſter in my Place.

Bro. But pray, Sir, go on with the State of the Church, where you left off.

Fa. Why the Diſturbance that *Arius* gave the Church did not laſt long; *Conſtantius*'s Reign was ſhort; and *Julian* the Apoſtate, threatning the whole

Fabrick

Fabrick of the Church with a Diſſolution, and the Reſtoration of Paganiſm, the Chriſtians began to be a little better united; and his Reign being ſhort, the Orthodox Part recover'd; and tho' the Errors of *Arius* continu'd, yet the Government was Orthodox, and ſo the Church might be ſaid to enjoy Peace and Liberty for a long Time.

But in this Time of Liberty, the Brigues and Intrigues of the Clergy ruin'd all another Way; for they were continually quarrelling for Trifles, ſuch as the Obſervation of *Eaſter*, the Manner of receiving Penitents, and the like; but above all, the great Affair of the Primacy, and who ſhould be uppermoſt; and this agitated the Church till the Year 590, and ſo I am come down to the Story of Pope *Gregory* and the Emperor *Phocas*, where I left off with your Brother.

Siſt. Ay, that's the Story that I want to hear over again.

Fa. Why 'tis a Story worth hearing, eſpecially for young Popiſh Converts, or ſuch as are in Danger of being perverted by the Craft of the Prieſts.

Gregory the Great was Biſhop of *Rome*, at the ſame Time that *Mauritius* was Emperor of *Conſtantinople*; it's plain that a Conteſt had been carried on for ſeveral Years between the Biſhops of *Rome* and *Conſtantinople*, for the Title of *Univerſal* Biſhop: But that *Conſtantinople* being the Capital of the Empire, and where the Emperor kept his Reſidence, the Biſhop of that City had a great Advantage, and, by the Favour of the Court, maintain'd his Primacy with Eaſe; ſo that the Biſhops of *Rome* could not come in for ſeveral Years.

Gregory, tho' willing enough to have been the Head of the Church, yet finding it out of his Reach, play'd a new Game; for, like the Fox, becauſe he could not come at the Grapes, he deſpis'd

'em, and ſaid they were ſour and unwholſome; ſo he not being able to obtain the Title of Univerſal Biſhop for himſelf, anathematiz'd all thoſe that pretended to it; declaring it to be a moſt impious Thing, unbecoming a Chriſtian Biſhop, a Scandal to the Name and Profeſſion of the Chriſtian Religion, and the like; and this he puſh'd on to ſuch a Height, that there are ſeveral publick Acts of his now extant, which are full of the warmeſt Expreſſions of Zeal againſt thoſe that ſought this Superiority; ſome of which I'll give you in Writing, that you may be ſure to remember them on all Occaſions; for this *Gregory* was a famous Man in the Church, and was for many Reaſons ſtil'd the *Great*.

Bro. Is not that he, who, they ſay, was the laſt of the good Biſhops, and the firſt of the bad ones?

Fa. Yes, the ſame; only, that 'tis a little differingly expreſt, for they ſaid rather, that he was the worſt of the Good Biſhops, and far from being the beſt of the Bad ones: But you ſhall have his Character beſt laid before you, in the Hiſtory of his Conduct in this particular Affair: The Story is pretty long, but 'tis fit you ſhould hear it.

John IV. was Biſhop of *Conſtantinople*, and he being Biſhop of the Imperial City, and having a particular Intereſt in, and Influence upon the Emperor, began the Emulation, by inſiſting, That the Imperial City, as it had the chief Civil Magiſtrate on Earth, ſo it ought to have the chief Spiritual Officer, reſiding in it, for the Good, and for the Service of the Church. Upon this Inſinuation, to which he obtained the Emperor's Aſſent, he aſſumed the Title of OECUMENICAL, that is to ſay, UNIVERSAL BISHOP.

Gregory, Biſhop of *Rome*, oppoſed this Uſurpation, as he call'd it, with all his Might; but that Emperor openly taking *John* IV's. Party, and as 'tis ſuggeſted, having a private Reſolution to humble

Gregory

Gregory upon ſome former Miſunderſtanding between them; *Gregory* ſoon found it was in vain for him to ſtruggle with *John*, in Behalf of his own See of *Rome*, for the Emperor had ſent him a peremptory Command, to ſubmit to POPE *John* of *Conſtantinople*, and give him the Title of *OEcumenical*: I ſay, finding himſelf thus over-match'd, and that he could not expect the Honour of being call'd Univerſal, he falls upon the Title itſelf, and condemns it as an Uſurpation; affirming, that no Chriſtian Biſhop ought to preſume to take ſuch a Title upon him.

This is to be ſeen in ſeveral of *Gregory*'s Epiſtles, which are ſtill extant: Some of his Expreſſions of this kind have been faithfully collected and tranſlated from the Fourth Book of *Pope Gregory*'s † Epiſtles.

Upon this Diſcourſe, the Father gave his Daughter a Copy of the Quotations in Writing, for the Help of her Memory; and then went on with his Obſervations, thus:

Fa. Thus you ſee, what a bleſſed Original the Eſtabliſhment of Popery has to boaſt of, and from what Springs of Blood, Treaſon, and Uſurpation, all the Streams which have hitherto watered the *Roman* Church, have flow'd.

Siſt. A ſad Beginning, indeed!

Bro. But we have heard Abundance of fine Things ſaid of this Pope *Gregory*, and he is cried up very much by ſome, as an Extraordinary Man; nay, as a Good, as well as Great Man.

Fa. As to that, there is a great deal to be ſaid of him indeed, and he would never have obtained the Name of *Gregory the Great*, if there were not; but let us ſee of what Kind it is.

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† *See for this St.* Gregory's *Epiſtle to the Emperor, in F.* Paul's *Hiſt. of the Council of* Trent. *Fol.* 773.

He was the Father of Superſtition, and that in ſuch a notorious Degree, that he is ſaid to be the Contriver of ſeveral of the moſt groſs and fatal Errors of the *Romiſh* Church, and the Introducer of them into Practice: For Example; Father *Plautina* tells us,

1. The whole Office, or Eccleſiaſtical *Formula*, which is now called the Mass, was of his Forming, and his mere Invention.
2. He firſt introduc'd the Celibacy of the Clergy, forbidding the Deacons of *Sicily* to have any Wives; a plain Doctrine of *D.*
3. He ſet up the *Invocation* of *Saints.*
4. He ſet up the *Dedication* of *Churches*, to the Names and Memory of departed Saints and to Angels.
5. He was the moſt zealous Monk-maker that ever ſat in the Epiſcopal Chair of the Dioceſe of *Rome*, and oppos'd the Emperor *Mauritius*, when he forbid the Soldiers deſerting the Army to turn Monks, in Times of War; a moſt reaſonable Negative!
6. He firſt aſſum'd the Title of *Servus Servorum*, us'd by the Popes to this Day.

Theſe are ſome of the Things for which he obtained the Name of *Great*: As to the Title of *Univerſal Biſhop*, it is true, he did not live to receive the *Diploma* from the Emperor *Phocas*; but there is a moſt viſible Teſtimony, how much he was of a Turn-coat, and a Time-ſerver in his particular Conduct and Behaviour to thoſe Emperors, (*viz.*) *Maurice* and *Phocas.*

While the Emperor *Maurice* or *Mauritius* was in the Throne, tho' he hated him for taking Part with *John* IV. Biſhop of *Conſtantinople*, as I have ſaid, yet ſee how the flattering Biſhop writes to him in the

the most servile and subjected Manner. See Two of his Letters to the Emperor for an Example.

'*He is Responsible for it*, says the Bishop in his 'first Letter, *before Almighty* God, *whosoever he be*, 'that shall either, in Word or Deed, *be found guilty* '*against his Gracious Lord*; *and so were* I, your most 'unworthy Servant, *if in this Case*, &c.

Again, in another Letter; '*When I presume to* 'speak unto my Lord, *what am I but Dust*, and a 'very Worm of the Earth? *Power is given unto* my 'Lord, *over all Men*; and Christ *shall one Day* 'speak *unto you*, *saying*, To thee have I committed '*my* Priests *and* Bishops, *to be governed in my Fear.* Who can think this was written by a Pope, while the Popes have since lorded it over so many Emperors?

A little while after this, *Phocas*, of whom I have told you something, butchered this good and religious Emperor, and his Wife and Children, in a most cruel and barbarous Manner, usurping the Imperial Throne: But *John* IV. Bishop of *Constantinople*, honestly oppos'd *Phocas*, and detesting the Murtherer of his Lord and Master, suffer'd under the same Tyranny.

Gregory chopt in, taking the Advantage of his Opposite being suppress'd, and writes his Compliment to the Murtherer, in the most fulsome and ridiculous Flattery, as follows. You may read it in his 36th Epistle; for all his worthy Epistles are collected together.

He begins his Epistle prophanely in the very first Words, being the Song of the Angels, at the Nativity of *Christ*.

'Glory be to God on High! says he, '*who changeth the Times, and translateth Kingdoms*; '*who sometimes in his Justice, sendeth Princes to af-* 'flict *his People*; and at other Times, *in his Mercy*, '*those which again shall cherish them*; for which 'Cause, *we rejoice that* You *are brought*, by GOD, '*unto the Empire*: *Let the* Heavens *send forth Ac-*

'*clamations*, the Earth *leap for Joy*; and *let all* '*the People be glad thereof.*

To *Leontia* the Empreſs, Wife to the bloody Tyrant, he writes thus: '*What Tongue can ſpeak,* '*what Heart conceive, the Thanks which we owe to* 'GOD, *for the Felicity of your Reign? Let* the An-'gels *give Glory to* GOD the Creator, in HEAVEN '*above*; *and let all Mankind offer their Thanks on* '*Earth beneath*, &c.' and cloſes all with begging their Protection of the Church of *Rome*, and to be mindful of TU ES PETRUS; promiſing, in Return, that *Peter* ſhould not be unmindful of them.

Here's, the Picture of a Chriſtian Biſhop, a Servant of Servants; who at the ſame Time that he proteſted againſt it in lofty Terms, and aſſumed that humble Stile, was forming a Conſpiracy, in ſecret Deſign, to confirm to himſelf, the haughty Title of *Univerſal Biſhop*; and not only his Succeſſor obtain'd it, but all his Succeſſors have ſince uſurp'd it to this Day.

Bro. I know not what to make of ſuch a Man as this; and yet I obſerve, Sir, all Writers cry him up for a very pious good Man; and, I think, the *Roman Church* have Sainted him many Ages ago.

Fa. You muſt take the Character of the Man, and of the Times, and put them together: He was a mighty good Man, as Goodneſs went in thoſe Days; and, particularly, he was a mighty Stickler for Ceremony and Superſtition: In ſhort, he laid the Foundation on which almoſt all the Errors and Deluſions of Popery have been built.

Siſt. I have enough of him; I think Popery never began to be true Popery till his Time: I ſuppoſe the Succeſſors went on as *Gregory* began.

Fa. Yes, yes, *Boniface* III. finiſhed the Conſpiracy; for he being choſen Pope while he was at *Conſtantinople*, ſo far inſinuated himſelf into the Tyrant and Murtherer, who then reign'd as Emperor,

I mean

I mean *Phocas*, that he declared the Biſhop of *Rome* to be *Oecumenical* or *Univerſal Biſhop*, whoſe Succeſſors have kept the Title ever ſince, notwithſtanding all the Declarations which *Gregory* made againſt it: And thus you are come to the firſt Uſurpations of Popery. It is a long and a diſmal Story, if conſider'd in the fatal Conſequences of it: But at firſt, the Miſchief was not perceiv'd; at leaſt, not ſo much as it has been ſince.

Siſt. But, pray Sir, where lay the *Snake in the Graſs* all this while? What was the mighty Conſequence of this Title of *Univerſal?* And what was it to the World who enjoy'd it, whether the Biſhop of *Rome* or of *Conſtantinople?* I don't ſee much in it.

Fa. O! you are miſtaken, Child; as they boaſt that Chriſt ſaid to *Peter*, Upon *this Rock* will I build my Church, meaning *Peter* perſonally; ſo upon this Rock of Offence, all manner of Error, all the abominable Cheats and horrid Idolatries of the Papiſts, have been introduced into the *Roman* Church to this Day: Such as,

1. The *Biſhop of Rome* being declared *Univerſal*, became thereby ſuperior to all the Biſhops; and the Church of *Rome* to all the Churches in the World; and this brought the Eccleſiaſtick Legiſlature neceſſarily into their Hands.
2. *Hence*, all the other Biſhop Succeſſors to *Boniface* III. aſſum'd the Right of Introducing Rites and Modes of Worſhip into the Church, and Impoſing thoſe Modes of Worſhip upon the People; thence began Innovations, and teaching, for Doctrine, the Commandments of Men.
3. *Hence* they brought in the great Cheat of Infallibility; and that made them abſolute Tyrants over the Conſciences of the People: For, if the *Pope* was Head, or *Univerſal*, and alſo

Infallible, it was natural that all Men ought to ſubmit to him, upon Pain of Eternal Damnation.

4. Upon this Doctrine of Submiſſion to the Pope, the whole Chriſtian World became Slaves to the *Roman Pontiff*; and they (the Biſhops of *Rome*) rul'd it, indeed, with a Curb-Bridle: For, they planted Churches, eſtabliſh'd Biſhops, call'd Councils, and diſſolv'd them at Pleaſure; and, in a Word, they truly, and literally, trod upon the Necks of Princes; Depoſing, Anathematizing, and even Murthering them, at Pleaſure; of which our own Hiſtories, and the Hiſtories of Neighbouring Nations, are full of terrible Examples.

Siſt. I ſee a little farther into it, indeed, than I did before; 'Tis plain, that ſetting up as Heads, would give them a Liberty of Tyrannizing at Pleaſure; and I ſhall never doubt but that when the Churchmen have Power in their Hands, they always find means to make the moſt of it.

Fa. From this Time Monkery was farther encourag'd; it was ſet on foot in the Church but a little before: And, what a Neſt of Villainy was built upon it afterwards, for the propagating of Enthuſiaſm, and the moſt horrid Deluſions, I ſhall take an Occaſion to bring to your Remembrance as we go on.

Bro. I do not think, Sir, we ſhould trouble you to look back thro' all the Particulars of a Popiſh Legend of Lyes; and that you ſhould be bound to give us the Detail of all the Attacks which thoſe Wretches have made upon the Minds of the ignorant People: The General Hiſtory of theſe things will lead us to inquire into the Particulars. That I moſt wonder at, is, that ſuch a Man as St. *Gregory* ſhould be drawn into ſuch a Snare, as that of Setting up the Idol of the Maſs and other Trumpery; for he

he ſeems to be the Father of Superſtition in the *Roman* Church.

Fa. 'Tis not to be wonder'd at at all, if you conſider the great Advantages which Churchmen made on thoſe Occaſions, to exalt their Power, encreaſe their Gains, and give them an Influence in the Councils of all the Courts in the World.

This was not to be reſiſted by the Clergy, however they might pretend to Sanctity and Self-denial: By *Gregory*'s Example, almoſt every Pope, added ſomething New to the Lump and Formality of the Chriſtian Worſhip. SABINIANUS, the worthleſs Succeſſor of *Gregory the Great*, began immediately, and brought in the Uſe of Canonical Hours, which he inſtituted in Diſtinction from other Times, according to the Cuſtom among the *Jews*, of *the Hour of Prayer*: He alſo ordained, that Tapers ſhould be kept continually burning upon the Altar; and yet this Creature, of whom *Plautina* ſays, he merited not to be remembered, held the Pontificate but Seventeen Months and Nine Days: Had he liv'd longer, he would have done all the Work himſelf.

His next Succeſſor, *Boniface* III. held it but Eight Months and ſome odd Days; and yet, he eſtabliſhed the Title of *Univerſal Biſhop* upon the Chair of St. *Peter*, by the Favour of the Tyrant and Murtherer *Phocas*, as I have told you; and which they retain to this Day: Thus every *Pope*, from this Time forward, impoſed ſome Innovation or other upon the Church, to exalt the outward Pomp and Power of their Worſhip; till at length, it came up to the Prodigy of Blaſphemy and Idolatry, which we now call *Popery*.

Boniface V. ordained the Church to be a Sanctuary; and that even Criminals, of the worſt Kind, ſuch as for Murther, or Treaſon, or any Thing but Sacrilege, if they fled to the Church, ſhould not be taken from thence by Force; an Immunity which the

the *Roman* Church never parted with to this Day. It was in his Time, that *Mahomet* began to broach his Impoſture in the World; ſo that, in ſhort, Popery and Mahometiſm, are not much differing in their Age, being almoſt contemporary; only that Popery is the elder Error.

Bro. What could they propoſe, Sir, to themſelves by thoſe Innovations? There was nothing of Religion in them.

Fa. The End they aimed at, is very plain; firſt it tended to place a particular Dignity upon the Perſons of the Prieſts, to give a Superiority to them in all Things; that ſo the Church might be exalted up to Heaven, that the Mitre might be ſet above the Crown, and the Popes, reign over all the Kings of the Earth: In a Word, they aimed at Power; and to give Sanction to their Authority, equal to what the *High Prieſt* had in the old Levitical Inſtitution, who turned the King out of the Temple. (2.) And in Order to this, it was needful to reaſſume as much of the ſplendid Part of Religion as poſſible, that the Pomp and Ceremony might command the Reverence of the People.

Bro. But they could not bring it to paſs, I ſuppoſe, Sir,

Fa. You are greatly miſtaken in that too, for they did bring it to paſs: Did they not obtain their End, when, *as you may ſee in Hiſtory*, Kings laid their Crowns at their Feet? and the Popes brought Princes and Kings, nay, Emperors, to kiſs their Toes, to kneel at their Foot-ſtools, to receive their Crowns at their Hands.

Bro. It is true, indeed, they did ſo afterwards.

Fa. They could never have been brought to thoſe mean and abject Things, if the *Popes* had not firſt brought into Uſage abundance of thoſe pompous, oſtentatious, inſolent Things in the Church; Such as,

1. The

1. The Eccleſiaſtical Immunities, I laſt mentioned, by which they took upon them to protect Rebels, Traytors, Murtherers; ſo that Kings could not ſit eaſy upon their Thrones, could not do themſelves Juſtice upon the worſt Criminals, nor enjoy their juſt Authority in Safety, for fear of the Church.
2. The Power of diſcharging Subjects from their Allegiance to their lawful Sovereigns; diſpenſing with Oaths, and the moſt ſacred Obligations; ſo ſetting up againſt their Maſters, and forming Rebellion, in the Name of GOD, who appointed Obedience and Submiſſion.
3. Forgiving Sins, and even giving Licence to commit Things, which God had poſitively forbidden.
4. Setting up other Mediators, in Heaven, beſides *the One Mediator between God and Man*; who the Scripture declares to be *Chriſt Jeſus*.
5. Depoſing Princes.
6. Praying to, and worſhipping Images, and the rotten Reliques of dead Saints.
7. Feigned and fictitious Miracles, wrought not only by the living Prieſts and Clergy, but even by the Bones, or Images, or Pictures of the dead Saints; and ſome of thoſe Saints ſuch, whoſe Hiſtory gives Room to believe, without any Breach of Charity, that they are ſo far from interceding for us in Heaven, that they themſelves never were there, and never will be there: And abundance more, which I could ſum up to you, by which they exalted the Power of the Mitre above the Sword; nay, above the Crowns of the greateſt Kings; which, they could never have done, if they had not gradually introduced theſe pompous Things into the Church, and one, by one, brought them to be ſubmitted to by the People.

Bro. It would be too tedious for you, Sir, to give us the long Detail of all the Errors embraced by the *Roman* Church, and by what Degrees they came into it; 'tis enough, now we ſee the Reaſon and Deſign of them.

Siſt. I had rather my Father would let us into ſomething of the Errors themſelves, be they introduced how, and by who they will.

Fa. You love a merry Story, Child; but how ſhall we bring them in, to ſuit with ſuch a ſerious Subject?

Siſt. I have heard you ſay, Sir, that you durſt undertake, to expoſe the Abſurdities of Popery, to ſuch a Degree, that any Thing but a meer Bigot, would be laugh'd out of it, and might be made aſham'd of it.

Fa. I am, indeed of the ſame Opinion ſtill; and believe it is the beſt Way to deal with a Papiſt, if he is a Man of any Senſe; for there are ſuch ridiculous Things practiſed among them, and ſo many of them, that a Man, who is at all guided by his Reaſon, muſt bluſh to hear them. So that, indeed, we want nothing but to ſet out Popery in its proper Dreſs, give the World a Sight of it in a clear Light, and in its true Colours; and if this be done, as it ought to be, Popery would certainly be hiſs'd out of the World.

DIALOGUE III.

SOME Time after theſe firſt Dialogues, and during the Time that the elder Brother, being under their Father's Diſpleaſure, liv'd in Lodgings by himſelf, as has been obſerved, as the ſecond Brother, and eldeſt Siſter were viſiting at the Houſe of one of their Relátions, their elder Brother came in.

The young Lady was under ſome Surprize, when ſhe ſaw him come, and eſpecially when ſhe ſaw him come with another Man in his Company; which, as ſhe ſaid afterwards, ſhe immediately concluded, was one of the ſame Stamp; and ſhe immediately ſaid *to her Aunt*, at whoſe Houſe ſhe was, I am very ſorry to ſee my Brother come in; I ſee we ſhall have a Battle.

Aunt. Well, Child, *ſays her Aunt*, don't be afraid, he ſhall do you no harm, you ſhall have no Engagement with their Hands; I'll warrant your Uncle ſhall keep the Peace among you.

Siſt. No, Madam, *ſays ſhe*, I don't think he will quarrel with his own Brother, but I am afraid of his Tongue; he has a ſubtle cunning Way with him.

Aunt. No matter for that, *ſays her Aunt*, you have a good Cauſe, don't be afraid.

Siſt. I wiſh my Father was here, *ſays ſhe*; he knows how to deal with him.

Bro. Never fear, Siſter, I warrant you, we will defend our ſelves.

Siſt. But, do you know, Brother, who that is with him? I warrant you it is a Prieſt.

Bro. I don't know him, but I have ſeen them often together; he has a grave, ſober, and yet, a pleaſant Countenance, and looks like a good Sort of a Man enough.

Siſt. I warrant you he is a Prieſt; they often put on an Air of Gravity and Good-humour, the better to prevail where they come.

Bro. Let him be what he will, Siſter, be not concern'd; ſure we are not to be frightned out of our Religion by any Body, be he Clergyman, or Layman, or if he were the *Devil.*

Siſt. No, I am not afraid to be frightned out of my Religion, I am more afraid of being wheedled; a good Cauſe ill defended, expoſes the Cauſe it ſelf, and gives the Enemy Cauſe to boaſt.

Bro. They ſhall have no Room, I hope, to boaſt over us; but if you think 'tis a *Prieſt*, we will decline any Diſputes with them at all; I think that's the beſt Way.

Siſt. I had rather you would indeed, Brother, for they are an Over-match for us; and if we do ſtand our Ground, ſo far as may be to our own Satisfaction, yet, the Prieſt by his pretended Victory, will triumph over us, in his Arguments to my Brother, and ſo confirm him the farther in his Error.

Bro. And ſo, you think, if we receive no Hurt our ſelves, we may do our Brother Hurt?

Siſt. Yes, I am afraid of that, for he is a poor deluded Creature, and our Weakneſs may confirm his Deluſions.

Aunt. No, no, don't trouble your ſelf about that, he is bigotted enough already; he is ſo far gone, there's no fetching him back, and you can't make him worſe than he is.

Siſt. I am afraid of being an Inſtrument to confirm his Popery, by my weak defending my own Principles: *Dear Aunt*, I am but young in thoſe Things, I am not able to diſpute; I know my Pro-

 ſeſſion

feſſion is found, but, it may be, I cannot anſwer all their Cavils.

Bro. Then ſay nothing, Siſter, only laugh at them; I warrant you, we will conquer them by one Way or other.

This ſhort Diſcourſe was among themſelves, while the Gentleman was receiving their Brother, and before he was come into the Room; but as he, and the Gentleman that came with him, came forward to pay their Civilities, they were obliged to break it off, and fall into other Diſcourſes.

After ſome Time, and, I think, a Dinner between, the young Gentleman begins with his Siſter in jeſt: Well, Siſter, ſays he, I hope you will allow me to come and take my Leave of you, before I go to *Italy*; tho' you have caſt me out of your Synagogue, I hope you will bid me *Adieu.*

Siſt. I am very ſorry, Brother, to hear you are going away again, but much more for the Occaſion; 'tis a Grief to the whole Family.

Bro. Nay, 'tis not my doing; you ſee my Father has as good as forbid me his Houſe.

Siſt. My Father took it ill, that you attempted to draw us over to the Errors of Popery, which you are unhappily ſeduc'd by; but elſe, Brother, my Father has not been unkind to you; do not reflect upon him, he has been a kind Father to you, and all of us.

Bro. Kind! do you call it, to forbid me his Houſe!

Siſt. You know the Reaſon, Brother; his Affection to all the reſt of his Children oblig'd him, particularly, becauſe you would not refrain your daily Inſinuations, in Favour of your Popiſh Stuff, and would be continually endeavouring to wheedle us, and draw us over to your Opinions: But beſides, he did not abſolutely forbid you the Houſe.

Bro.

Bro. If my Zeal for Truth, and my Affection urg'd me to perſuade thoſe I lov'd, why ſhould my Father be againſt that? 'Tis the Rule he goes by himſelf; he owned it to be ſo.

Siſt. The like Zeal for Truth, and the ſame, tho' a ſuperior Affection, were his Reaſons: And very good Reaſons too, why he ſhould keep his dear Children from Deluſions; eſpecially thoſe worſt of all Deluſions, I mean of *Popery.*

Bro. My Siſter is mighty decent with me; you would take it ill, if I ſhould call your Religion the Deluſions of *Hereſy.*

Siſt. Not I, call it what you pleaſe, *Hereſy* or any thing elſe; I have the Apoſtle's Anſwer ready for you; that after the *Manner which you call Hereſy, ſo worſhip I the God of my Fathers.*

Bro. Nay, 'tis *Hereſy* for certain; I doubt my Siſter does not know what *Hereſy* is.

Siſt. It may be not; but I know what you call *Hereſy.*

Bro. Pray, what do I call *Hereſy?*

Siſt. Why, you call the Proteſtant Religion *Hereſy.*

Bro. That's no Anſwer.

Siſt. Nay, Brother, 'tis an Anſwer to you, if the Proteſtant Religion is not *Hereſy,* why do you call it ſo? And if it is *Hereſy,* you are anſwered.

Aunt. I think, *Nephew,* your Siſter is too hard for you there.

Bro. She cavils, Madam, and lies upon the Catch.

Aunt. Nay, you will not allow, I hope, that ſhe is able to catch you.

Siſt. No, Madam, 'tis my Brother lies upon the Catch; he firſt calls the Proteſtant Religion *Hereſy,* and then asks me, *what Hereſy is?* He would fain bring me into a Diſpute; I don't think my ſelf a Match for my Brother, that is a Scholar and a ——

Bro.

Bro. Papiſt, you would ſay, Siſter, which I ſay is abuſive, and intitles me to return the Word *Heretick*, as I ſaid above.

Aunt. Nay, I would not have you come to calling Names, neither.

Siſt. What muſt I call you, Brother, when I ſpeak of your Religion? I would not offend you; but we know no other Name for it, but *Popery*; nor for the Profeſſors of it, but *Papiſt*; if you are not a Papiſt, what are you?

Bro. I am a *Catholick.*

Siſt. Well, and I am a *Chriſtian.*

Bro. I can't allow that.

Siſt. But, bleſſed be God, I know it.

Bro. How do you know it?

Siſt. Becauſe I believe in, and am a Worſhipper of *Jeſus Chriſt*, and they that firſt did ſo, were called Chriſtians at *Antioch.*

Bro. You neither believe in Chriſt, nor know how to worſhip him.

Siſt. I doubt you don't know how to teach me, Brother.

Bro. We are taught by an infallible Guide, both who to worſhip, and how to worſhip him.

Siſt. You worſhip you know not what, we know what we worſhip.

Gent. This is not Arguing, Sir, this is Rallying; I hope you are not in Earneſt with one another.

Bro. Sir, it is the Treatment my Siſter has been taught to give her elder Brother.

[*At this, the Proteſtant Brother broke in upon him.*]

P. Bro. Nay, Brother, that reflects upon my Father: Whatever has paſs'd between my Father and you, or whatever we have been inſtructed to think of the Principles of your Religion, we were never taught to treat you with Diſreſpect; nor did any of us do ſo, that I know of; therefore, pray don't reproach your Father, except to his Face.

Bro. They that ridicule my Religion, affront me; I can never take it otherwiſe.

P. Bro. Then as we are Brothers and Siſters, we ſhould never converſe; for you muſt allow us to take Things the ſame Way on both Sides.

Bro. No, I don't admit that, becauſe I know I am right; and I cannot bear to hear the *Catholick Faith*, and the *Catholick Church*, blaſphem'd.

P. Bro. Then, whenever you debate with any Proteſtant Gentlemen, you muſt preſently fall to cutting of Throats; for they will claim the ſame Reſpect, and will no more bear to be called *Hereticks*, than you to be called *Papiſts*; and therefore, as I ſaid, we that are Brothers and Siſters, ſhould not converſe at all.

Bro. I know no Brother nor Siſter, where the *Catholick Church* is inſulted.

Siſt. Very good; ſo that he would as ſoon cut his Brothers and Siſters Throats, as any Bodies, if they are not of his Mind: I think 'tis Time to have done with him then.

Gent. I think, indeed, you are Brothers and Siſter; for you are both warm; too warm.

[*Endeavours to cool them.*]

Siſt. No, no, I am not warm at all; I only obſerve how hot my Brother is, that he will ſacrifice, not his own Diſcretion only, but his Brother and Siſter too, to his Zeal; I cannot ſee that ſuch Zeal is *according to Knowledge.*

Bro. The *Catholick Religion* ought not to be prophaned, or inſulted; nor can any good Catholick bear to hear it.

Siſt. The Proteſtant Religion has this particular Mark of Chriſtianity; that it teaches Meekneſs, Humility, and Gentleneſs, and is without Hypocriſy: Popery is a fiery, a bloody, a perſecuting Religion.

Gent.

Gent. Madam, thoſe are hard Words; now you carry it too far, indeed; let me, that am a Stranger, be allow'd to moderate between you.

Bro. Ay, Sir, pray do you take her up, you are fitter to talk to her than I; you have more Temper to manage her.

Siſt. The Gentleman, perhaps, may have more Reſpect for your Siſter, than you have.

Bro. More Manners, you would ſay, Siſter.

Siſt. As you pleaſe, Brother.

Bro. You ought to have no more Reſpect ſhewn you, than your Behaviour calls for.

Siſt. I think, there's very little Reſpect in threatning your Siſter, when you can't confute her.

Bro. How ſhould I confute her, when ſhe turns abuſive?

Siſt. By cutting her Throat, Brother, as you intimated very plainly; I tell you, 'tis ſuitable both to Profeſſion and Practice.

Gent. Good Madam, do not run it too far; it is not agreeable to Juſtice, to reproach the Profeſſion for the Errors or Miſtakes of the Profeſſors, of any Kind.

Siſt. Sir, if all the Hiſtories that I have read, or heard read, relating to the Debates between Papiſts and Proteſtants, are not fictitious, we that are the Sufferers, have Reaſon to ſay ſo.

Gent. But, Madam, the Hiſtories then may be fictitious; be pleaſed, for I ſee you have ſtudied theſe Things, and read ſome Hiſtory upon the Subject; I ſay, be pleaſed to look back, into the Hiſtory of the Primitive Times.

Bro. O, Sir, ſhe has read nothing of that; ſhe has only got a parcel of Stories beat into her Head, as the old Gentleman, her Father, has thought fit to inſtruct them all, by Way of Quotation.

P. Bro. Leave reproaching our Father; I ſay, I will not bear to hear my Father abuſed; he has in-

ſtructed us by ſound, and well-digeſted Reaſonings, and by Arguments too ſtrong for you to anſwer: But let that alone; my Father is not here: If he was, he would be too hard for you.

Bro. What with a Parcel of Stories, from your Inſolent Writers, who have anſwered the ſolid Arguments of Religion by Buffoonry, and turning the Catholick Doctrine into Banter and Jeſt.

P. Bro. It was ſuch Banter and Jeſt, as you could make no Reply to; but did then, as you do now, fly into a Paſſion: Why, yours muſt be a ſtrange Religion, that it will not bear cool Reaſoning; but that, when you are pinch'd a little, you muſt fly out into Exceſſes, and loſe your Temper; you ſee, the ſharp Repartee of a poor Girl, puts you beſides your ſelf.

Bro. Why does ſhe talk ſo irreverently then of ſacred Things?

P. Bro. If you will eſpouſe a ridiculous Cauſe, you muſt expect to be made the Ridicule of all you talk with.

Bro. But as I know my Cauſe not to be ridiculous, I will not be buffoon'd; and, if I am, I know how to reſent it too.

P. Bro. I would adviſe you to talk with no Women then, eſpecially, not Siſters.

Bro. I do not know, why Women ſhould be allow'd to blaſpheme, any more than Men.

Siſt. I deny, that any Thing ſaid againſt Popery, can be call'd Blaſphemy.

Aunt. Pray, Nephew, let your Siſter alone; indeed, ſhe will be too many for you.

Bro. Yes, Madam, becauſe ſhe is a Woman, and becauſe ſhe is in your Houſe.

P. Bro. Why, Brother, what if it had been a Man, and out of our Aunt's Houſe? You would have enough upon your Hands, if you ſhould pretend to fight with every Man that ſhould ridicule

your Religion, eſpecially here, in a Proteſtant Country; you ought to be very well prepared for Martyrdom.

Bro. Then I'll get me out of this damn'd Country and Society, as faſt as I can.

Siſt. I think, 'tis the beſt Thing that my Brother can do.

Gent. Your Brother is a little paſſionate, Madam; let me prevail with you to abate your Warmth a little too: he complains of ſome hard Uſage in the Family, and, perhaps, is the ſooner moved on that Account.

Siſt. I am glad he has a Gentleman of ſo much Temper to aſſociate with him; it may be a Security to him, if he comes into Company: I can aſſure you, he has had no hard Uſage among us.

Gent. But it is grating to him, to have the *Catholick Religion* jeſted with; and, as he calls it, inſulted, calling it a bloody and perſecuting Religion.

Siſt. As I ſaid, Sir, we muſt be impoſed upon, by all the Hiſtory of former Times, if it is not ſo.

Gent. But, Madam, as I hinted too, if you look into other Hiſtories, you will find, that the Primitive Chriſtians ſuffered Perſecution from the Pagan Government, with that glorious Conſtancy, as is, to this Day, the Subject of Praiſes to God from all the Catholick Church; who give Thanks for the whole Army of Saints and Martyrs, who ſacrificed their Lives for the Catholick Faith.

Siſt. Yes, Sir, I have heard of that too.

Gent. Well, Madam, and was not that the ſame Catholick Church, which ſtill retains the glorious Name of *Univerſal?*

Siſt. It was the true Primitive Chriſtian Church, Sir, planted by Chriſt himſelf and his Apoſtles, I make do doubt of that; but I do not ſee what the

Papiſts have to value themſelves for upon that Account.

Gent. Why, Madam, are not thoſe you call Papiſts, the Succeſſors of the ſame Church?

Siſt. Yes, Sir, they may be their Succeſſors in ſeveral Things; but wofully degenerated in both Principles and Practice, as I have been fully informed.

Gent. I hope not, Madam; there may have been ſome Ceremony introduced into Worſhip, which the Church had always Power to appoint; but I hope the Doctrine is the ſame.

Siſt. I am of another Opinion, Sir; I am miſtaken, if their Doctrine is the ſame, almoſt in any one Thing: they are fallen off in all the eſſential Points of Faith; and tho' I am not qualified to go over them all, one by one; and you Gentlemen of Letters, are able to overcome me in your Forms of Arguments; yet I can go over them enough to ſatisfy my ſelf, and that is ſufficient to me.

Bro. Ay, ay, Siſter, you are eaſily able to believe your ſelf, and ſo you are a Match for every Body.

Siſt. I believe my ſelf a Match for you, Brother, in this particular, tho' not for this Gentleman; he ſeems to be one qualified to teach ——

Here ſhe ſtopt, becauſe ſhe would not affront him; but it was enough to let him know, ſhe believed he was a Prieſt.

Gent. You have Judgment enough to underſtand plain Truths, Madam, and to argue Reaſon.

Siſt. But a good Cauſe ſuffers in bad Hands, and I am loth Truth ſhould be ill-defended.

Bro. What! Can you ſay that our Church is fallen off from the Primitive Purity, and cannot tell in what? That is Shuffling with a good Face.

Siſt. Yes, Sir, I can tell you in what, if I would enter into a Battle with my Brother; and becauſe you ſhall not upbraid me with Shuffling, I'll name you ſome.

1. There

1. There is the Claim of your Pope, to the Succeſſion of St. *Peter*; which he can ſhew no more Authority for, either from Hiſtory, or Matter of Fact, than any other Biſhop, or Pariſh-Prieſt in the Nation.
2. The Pope's Claim to the Primacy, and to be Univerſal Biſhop, which I can prove to be an Uſurpation; and that it was never claimed by any of the Biſhops of *Rome* it ſelf, for Six Hundred Years after Chriſt.
3. Their depoſing Princes, and diſſolving the Allegiance of their Subjects.
4. Giving Indulgences and Pardons, for Sins againſt God; and, which is ſtill worſe, ſelling them for Money.
5. Praying to Images.
6. Forbidding to marry.

Theſe, and a great many more, ſuch as theſe, I affirm, were not practiſed in the Primitive Churches; and therefore, the *Roman* Church is fallen from the Purity of both Doctrine and Practice, which was profeſs'd by the Primitive Chriſtians, and the glorious Martyrs, which this Gentleman mentioned juſt now.

Bro. You have got your Leſſon by Rote; you dare not diſcourſe that Gentleman upon any of thoſe Heads.

Siſt. I am not ſo conceited of my Abilities, as to engage, in Diſputes, with any Body; I told you before, that it was enough that I could ſatisfy my ſelf.

Bro. That's for want of diſcourſing with thoſe that are wiſer than your ſelf.

Siſt. Well, it is not for want of diſcourſing with you, Brother, for you have baited us all ſufficiently.

Bro. I have talk'd to you all to no Purpoſe.

Siſt. To no Purpoſe, indeed; why my little Siſter *Tab.* was too many for you, in the Judgment of all the Houſe; and that in a Point which was the chief Cauſe of the Reformation.

Bro. She talk'd like my Siſter *M*——, and my Siſter *M*——, like a ———.

Siſt. Out of the Mouths of Babes and Sucklings, you know, Brother, that Children, and ſuch as you call Fools, are able to deal with you, and overcome you too.

Aunt. Indeed, Nephew, I have been told my little Niece *Tab.* held you hard to it.

P. Bro. She did indeed, Madam; my Brother would willingly have given it over, but ſhe follow'd it cloſe upon him.

Aunt. Pray what was the Point?

P. Bro. About Pardons and Indulgences.

Bro. Yes, they deny the Pope the Power of Abſolution.

Gent. That can never be deny'd; every private Confeſſor has it, by virtue of that Power given by our Saviour to St. *Peter*, *Mat.* xvi. 18. *Whatſoever thou ſhalt bind on Earth, ſhall be bound in* Heaven, *and whatſoever thou ſhalt looſe* on Earth, *ſhall be looſed* in Heaven.

Bro. I inſiſted on thoſe Words; and that St. *Peter* gave that Power to his Succeſſor, the Pope; and, by the ſame Succeſſion, to all the Popes; and, by the Popes, to their Prieſts, to the End of the World.

P. Bro. But you know, don't you, what the Child ſaid to you, on that Occaſion?

Bro. I cannot remember all her fooliſh Tattle.

P. Bro. I'll put you in Mind of ſome of it then, Brother; She ask'd you, if St. *Peter* gave *Chriſt* any Money for that Power of granting Indulgences? At which, if you remember, we all fell a-laughing.

Bro. Yes, and you might be aſhamed to mention it again, I think; for you ought to have laugh'd at her, or have reprov'd her for her ill Manners; for that Queſtion was both rude and ſilly.

P. Bro. Really, Brother, I muſt acknowledge I thought it was neither; for, 1ſt, the Child did not ſpeak it rudely; and, 2d, there is more in it than wiſer People might have ſaid, and a great deal more in it than you were able to anſwer then, or, I believe, are yet.

Bro. I ſee nothing in it; 'tis plain the Power of Abſolution is given to the Church, in the Perſon of St. *Peter.*

P. Bro. It would engage you and I into a long Diſcourſe, if we ſhould enquire how far this Power of Abſolution extends; and how it is given to the Church; and I ſhould prove eaſily that ſo much of it as was practis'd in the Primitive Church, was practis'd in quite a different Manner from what the *Papiſts* now uſe it in; and that even in that Caſe the Church of *Rome* is corrupted and degenerated: But I chooſe to do as the Child did, and, waving that Queſtion, come to the other, about the Money.

Bro. Then you firſt grant me that the Church has Power to grant Abſolution.

P. Bro. If I ſhould, for Diſcourſe-ſake, and for the preſent Purpoſe, ſuppoſe it were ſo, (tho' I do not grant it) does it follow that the Church has Power to ſell thoſe Pardons for Money; to ſet a certain Rate upon them; and diſtinguiſh the Price of one Sin from another; or, in a Word, like Books ſold by Auction, ſell them to who bids moſt?

Bro. That's a Slander, the Fact cannot be prov'd.

P. Bro. No, Brother, 'tis not a Slander; if you look into the Hiſtory of thoſe Times, you will find that this ſelling of Pardons, in ſuch a ſcandalous Manner, by *Eugenius*, the Pope's Pardon-Factor in *Lower Saxony*, was the firſt Thing that gave a

Shock

Shock to the People of that Country, and of all *Germany*; and being farther expos'd by the Preaching of *Luther*; that very Abſurdity may be ſaid to have begun the Reformation.

Bro. I know, that impudent Monk made thoſe Things his Excuſe; I neither know or believe any more of it.

P. Bro. It matters not, what you pleaſe to believe, or not to believe; 'tis not to be denied; the whole World were Witneſſes to it; the very Papiſts themſelves were aſhamed of it.

Siſt. But, Brother, you forget the chief Part of little *Tab*'s Diſcourſe.

P. Bro. It is very poſſible, I may; for ſhe ſaid a great many pretty Things to him: pray, what is it I have omitted?

Siſt. Don't you remember, how ſhe turn'd ſhort upon him, and ſaid, *But this is not all*, Brother, *Pray does not the Pope ſell People Licenſes to ſin too, or Time to come?*

P. Bro. Yes, yes, I remember it very well, by the ſame Token, my Brother deny'd it, and flew in ſuch a Paſſion, that he frighted the Child, and ſet her a crying.

Bro. I might well deny it; but this is all the Effect of my Father's telling you all a Parcel of *Chimney-corner Stories*, to ridicule the Catholicks, and expoſe the true Chriſtian Religion to Scorn and Contempt.

P. Bro. How can you deny it, Brother? do you not know, that the Pope grants Indulgences for certain Sins, however criminal? Nay, for all Sins at a Venture, for a certain Term of Years to come; let them, be guilty of whatſoever Sins they will, or can commit within that Time?

Bro. I deny it, and it is the unfair and unjuſt Repreſentations of thoſe Things; which make you Hereticks ſo obſtinate.

P. Bro.

P. Bro. No, Brother, we do not miſrepreſent them at all; the Fact is plain; you may deny what you pleaſe, but it is not to be contradicted: I can prove it, not only from the Practice of your Popiſh Prieſts, but from the Writings of the moſt eminent Caſuiſts in your Church.

Bro. You read our Writers to your Children, and Ignorant People, juſt in ſuch a Senſe as you would have them believe them in, not in the true intended Senſe of the Authors; you read them like Stories, juſt as your Father tells them, to make you laugh.

P. Bro. Then we read them juſt as you read the Scriptures to your Pupils: But you are wrong there alſo; we refer our People to read your Authors themſelves; but you go all by Artifice, and act this Way, or that Way, juſt as the People are who you talk to.

Bro. What do we do by Artifice? I do not underſtand you.

P. Bro. Why when you are charg'd with theſe Abſurdities, ſuch as Pardons and Diſpenſations, if you are arguing with Men of tolerable Capacities, then you deny the Fact, and will not own that the Church gives out any Pardons or Indulgences or Diſpenſations at all: But if you talk with ignorant and weak People, then you juſtify them, and inſiſt upon it, that ſuch Things are lawful and uſeful in the Church; that they ought to be, and a due Regard ought to be paid to them. So you play Legerdemain with the World, as beſt ſerves your Occaſion.

Bro. This is all Raillery; there's nothing in it but Abuſe and Injuſtice.

P. Bro. If you put me upon the Proof of it, that's another Caſe; I aſſure you I am ready to prove every Word of it, and much more.

Bro. What will you prove? That the Church grants Indulgences? We own that, and inſiſt that ſhe has

has Power to do ſo, and that Chriſt gave her the Power; I nam'd you the Commiſſion given to *Peter*.

P. Bro. That's going from the Point, Brother; did Chriſt give St. *Peter* Authority to ſell Pardons and Diſpenſations for Money, and in the ſcandalous Manner we ſpeak of? And was it given like an Inheritance to him, and his Heirs for ever? You will find it hard to make out that Part, Brother.

Bro. Firſt it muſt be determin'd, had he Power given him to *bind* and *looſe*? If he had, he had Power alſo to depute that Authority to his Succeſſors.

P. Bro. I do not grant that neither; but to wave it for the preſent: Did Chriſt give *Peter* Power to grant me Leave to ſin for Twenty or Thirty Years together, and to pardon all thoſe Sins before-hand, before they were committed? Had *Peter* this Power? If he had, pray, when was it given him?

Siſt. This is the very Thing his little Siſter *Tab.* put to him; only the Child could not put it into ſuch good Order and Words as you do.

P. Bro. Nay, Siſter, I think ſhe did that too; I am ſure ſhe ſpoke it ſo naturally, and in ſuch pretty innocent Expreſſions, that we were all very well pleaſed with her, and I am only telling her Tale over again.

Bro. I think 'tis a Child's Tale ſtill, let who will tell it.

P. Bro. You won't call that anſwering it, I ſuppoſe, Brother.

Bro. It is enough, Chriſt gave St. *Peter* the Power to *bind* and *looſe*, as you ſee in the Text; the Church is the Interpreter of Scripture, and can alone tell how far that Power extends; nay, the Church can extend it as the infallible Spirit directs.

P. Bro. That is indeed Popery, in the Abſtract: You ſay, the Church has this Power, but you do not

not prove it; we deny it; and it lies upon you to prove the Affirmative.

Bro. We know it, and that's enough to us.

P. Bro. But we that are Proteſtants cannot take Truths of that Conſequence upon ſuch ſorry Evidence.

Bro. What Evidence would you have?

P. Bro. The Scripture: You bring Scripture to prove that *Peter* had the Power to *bind* and *looſe*. If Chriſt had given this Power, ſo extended, to *Peter*, and whoever he ſhould depute it to, 'tis reaſonable to believe the ſame Scripture would have ſaid ſo: But the Scripture neither gives the Power in ſuch a Manner, nor extends it to ſuch a Length. You have the like Preſumption in your pretending, that the Pope comes to be Biſhop of *Rome* by Succeſſion from St. *Peter*, when you cannot prove St. *Peter* was ever Biſhop of *Rome* himſelf, or indeed that he was ever at *Rome* in his Life.

Bro. That's another Point.

P. Bro. It is ſo; but I think you have ſaid as much of the firſt as you can ſay.

Bro. I have ſaid as much as need to be ſaid; for I have brought it to the Foundation.

P. Bro. Yes, only with this Difference, that your Foundation is the Church, and our Foundation is the Scripture; your Authority is the Voice of Men, *fallible Men!* ours is the Word of God; that Word of which himſelf has ſaid, HEAVEN *and* EARTH *ſhall paſs away, but my* WORD *ſhall not paſs away*, Luke xxi. 33. And this, I think, is the grand Diſtinction between a *Proteſtant* and a *Papiſt*; namely, the one builds his Faith on the infallible eternal Word of GOD; and the other reſts upon the Sanction of the Church; that is to ſay, a Body of mortal, fallible Men, ſubject to Error, and often falling into Error; differing from the great Pattern of Truth, the bleſſed Saviour of the World; and differing

fering frequently from one another, to a moſt ſcandalous Heighth. Let this be the Difference between us for ever, till it ſhall pleaſe God to enlighten the World, by his bleſſed Spirit, in a more clear and effectual Manner, ſo as to bring all Men to the ſaving Knowledge of the Truth, and that this Knowledge may *fill the Earth, as the Waters cover the Sea.*

Their Diſcourſe broke off here, for the preſent, and they parted tolerably civil; tho' the Brother ſeem'd to be warm to the laſt, and to reſent his ill Treatment, as he call'd it, in the Family; and that he was unkindly uſed by his Father: Upon which, they had, afterwards, a Diſcourſe by it ſelf; which, as not relating to this Subject, I omit: Only thus far 'tis neceſſary to mention (*viz.*) that it produced another Meeting among them, with ſome Friends on both Sides; in which it was agreed, that their elder Brother ſhould write a ſubmiſſive Letter to his Father; and that thoſe Friends, with his other Brother and Siſter, ſhould do their good Offices with their Father, to bring about a Reconciliation.

It is but too eaſy a Work, ſometimes, to bring a tender, affectionate, and religious Parent to accept of the leaſt Advances made by a diſobliging Child, towards an Acknowledgment and Return: Nothing is ſooner impoſed upon, in ſuch Caſes, than a Father deſirous of his Son's Amendment; nothing willinger, and apter to believe the ſeeming Penitent ſincere; and this was the Caſe here.

Upon the receiving a ſubmiſſive Letter from his Son, and ſome interpoſing Friends ſpeaking to it at the ſame Time, the good Gentleman, with Tears in his Eyes, preſently forgave the former Conduct of his Son, and conſented to a Reconciliation; tho' he ſaw, with a ſad Heart, that it muſt be without reclaiming him from his Errors in Religion, which he was oblig'd to leave to the Divine Mercy; in which, as he ſaid, he could do no more than pray for him.

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However, when the Friends, who acted as Mediators between them, came to ſpeak to him of that Point, *viz.* his forewarning, or forbidding his Son from coming to his Houſe, they found it difficult to get over it; and the Difficulty lay upon this particular Article, *viz.* that the Father, knowing his Son's inſinuating Temper, was afraid he ſhould delude his Brothers and Siſters, who were yet but young, and draw them over to his Opinions; and therefore, tho' he did at laſt yield to his coming to the Houſe, and converſing with the Family, and ſometimes to lodge in his Houſe; yet he was inflexible in this Part, that he would not conſent to it, but upon expreſs Condition, that he ſhould never enter into any Diſcourſes with his Brothers and Siſters, upon any religious Points whatever; but eſpecially ſuch as were in Diſpute between the Papiſts and the Proteſtants, except when his Father was preſent.

This Condition, the Son agreed to, tho' with ſome apparent Reluctance; and with a kind of Inſult, or Triumph, as if he would inſinuate, that his Father was ſenſible, that the Popiſh Arguments would be too ſtrong for the Proteſtants; and that he ſhould be wanted to quaſh Things by his Authority, where Reaſon would be defective. In ſhort, that his Father was ſenſible he ſhould have the Better of them, and therefore, was afraid to truſt it to a Diſpute.

However, as this did not reach his Father's Ears, and that he yielded to the Condition, the Reconciliation was made, and he was received in the Family again; that is to ſay, as a Brother and as a Son, tho' not an Inhabitant; and his going Abroad again, was adjourned for the preſent.

It was plain, that, however he conſented to the Condition of forbearing all religious Diſputes, and Inſinuations of Popery in the Family, he never intended to be bound by, or to perform it; which,

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in the End, brought on a ſecond Breach between his Father and him, as you will ſee in the reſt of the Story.

Not his Father only, but all his Brothers and Siſters, received him with open Arms, and gave him innumerable Teſtimonies of a ſincere Affection, and a complete Reconciliation; and they liv'd, for a Time, in perfect Amity, forgetting all that had paſs'd, and converſing with all poſſible Freedom and Kindneſs.

But he could not be content with the Liberty allow'd him; and as he never intended to keep within the Bounds or Limitations which were ſet him by his Father, ſo he ſoon diſcover'd it; for he would be always entring into Diſputes with them about Religion, wheedling with the younger Children (eſpecially); for he did not much care to engage with his eldeſt Proteſtant Brother, or with his eldeſt Siſter.

Alſo he brought his Friend often with him, the grave Gentleman that was with him before: Their Friend acted with the utmoſt Cunning, and prudentially keeping himſelf always under a kind of Reſerve of Civility, ſeldom offered to interpoſe when they were debating, never beginning any Diſpute himſelf, and always moderating when they were any thing warm; for the Brother was often apt to be hot and paſſionate, and then the Stranger would always ſeem to be againſt him, and ſo bring him to Temper again.

But under this cautious and reſerv'd Behaviour, he had infinite Advantage, and he fail'd not to make uſe of it, with the utmoſt Artifice, to inſinuate their Popiſh Deluſions with all the poſſible Gildings and Varniſh, that plauſible Error could have Occaſion for.

He took this Caution tho', that he always began theſe Diſcourſes with ſome other Subject, perfectly remote; and generally he introduc'd them with curious Obſervations upon Aſtronomical or Philoſophi-

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cal Points, pretending to acquaint the young inquiring Heads with the Motions of the Heavenly Bodies, their Revolutions and Influences, always cloſing them with handſome and juſt Remarks upon the Wiſdom of the Creator, and the Power and Government of his Providence, and ſuch ſerious Reflections as tended to prepoſſeſs the young People very much in his Favour, as a very good Man, and whoſe Religion, *be it what it would*, led him to make the beſt Uſe of every thing, and that turn'd all his Diſcourſes to a good End.

Having thus inſinuated himſelf into their good Opinion, and that upon a Foundation ſo reaſonable, he had this Advantage by it, that it added a Weight to whatever he ſaid upon any other Subject: By this Artifice, he gradually brought into Diſcourſe religious Subjects of other Kinds, and eſpecially ſuch as render'd Popery leſs differing from other Opinions; ſuch as the *Being* of a GOD, againſt Atheiſts; the Influence and Government of his Providence in the ſmalleſt Matters, in Oppoſition to *Scepticiſm* and *Deiſm*; the Divinity of Chriſt, againſt the *Arians* and *Socinians*; the Authority of Scripture, and the like; not failing on the Occaſion now and then, but with the utmoſt Subtlety and Caution, to bring in the Difficulty of underſtanding ſome particular Text in the Scriptures, and the Neceſſity of an infallible Interpretation, and how the Interpretation of all Scripture ſhould be left to the Church, and ſo, at laſt, to the Head of the Church, the *Pope*.

Thus, in ſhort, he gave Popery a ſure Footing in the Minds of the younger Children, even while they themſelves knew nothing of the Matter: Nor was their Brother's Diſcourſe with them near ſo dangerous as that of this ſubtle Manager; for the Brother brought in his Popery like a new Convert indeed, with Heat and Paſſion, barefac'd, and profeſſedly; but the other couched it in the moſt artful

Manner, under the Cover of thoſe Things in which we all agree; leaving upon their Minds firſt a kind of favourable Impreſſion of the Popiſh Religion in general, as not differing from us ſo much as they had ſuppoſed, or been told it did; and as agreeing in the moſt eſſential Points, and ſo making Room for the Reception of the erroneous Part, as Things indifferent, or at leaſt not ſo eſſential; and which, being to be left to the Deciſion of the Church and of the Prieſts, lay upon them to defend and to anſwer for, if not right: And had their Brother acted with the ſame Craft as this grave Perſon did, who, by the Way, was certainly a *Popiſh Prieſt*, and the ſame who had perverted their Brother; I ſay, had he acted as artfully as the Prieſt, they had gone a great Way to have poiſon'd the whole Family, as to Principles; and, perhaps, planted *Popery* too deep for all the pious Father's Endeavours to have rooted it out again.

But the Brother did not ſee ſo far into Things, as the graver Gentleman did, nor had he Patience enough to carry it on with a ſuitable Policy: But his Precipitation undid the whole Work, diſcover'd the Breach of his limited Agreement, and brought his Father and him to a new Quarrel, which put an End, for a while, to the whole Deſign.

It is true, however, this was not preſently; no, nor did the Father immediately differ with him, tho' he knew that he did now and then break out of his Bounds, being loth, if it could have been avoided, to come to Extremities with him. But this occaſion'd other Meaſures on every Side; for the Children, eſpecially the eldeſt Daughter, who was the Champion of the Family, under her Father, always had Recourſe to her Father, when either her Brother, or that artful Gentlemen had offer'd any thing difficult; and ſhe never fail'd to come back fortify'd againſt their Sophiſtry, and made

made able both to confirm the young Children, and confute him; and the happy Event of this Method we ſhall ſee as we go on: In the mean time, when her Father found his Son had been puſhing at them, I mean the reſt of his Children, with his Popiſh Arguments; and that he ſeem'd to make ſome Impreſſion on them, he frequently took the Opportunity to talk with them alſo upon the ſame Points, that he might ſee whether his Son's Diſcourſe had done any Miſchief, or no; and that he might fortify them againſt it: And this was the Original of the following Dialogues.

The End of the Third DIALOGUE.

DIALOGUE IV.

AS I have obſerv'd in the former Dialogues, that the Father perceiv'd his Son, notwithſtanding the Injunction he had laid upon him, and which he had voluntarily conſented to, did yet daily break his Promiſe, and frequently engag'd the Children in Diſcourſes, and ſometimes in Diſputes upon the Subject of Religion; and, which was worſe, that he found thoſe Diſputes made ſome dangerous Impreſſions upon them, he reſolv'd upon a very particular Method for the eſtabliſhing the Minds of his Children in the Truth of Religion.

He call'd them all together one Evening, and told them, that he found, *as above*, their Brother, notwithſtanding he had engag'd to the contrary, was continually battering them with his Popiſh Deluſions; that he prompted them to Diſ-

putes and tedious Debates upon the Subject of his Religion; that he had Recourſe every Day to his Prieſts to furniſh him with Sophiſtry and Cavil, to direct him how to puzzle them with Arguments; and that he flatter'd himſelf with Succeſs, perhaps, from their being unable to anſwer him to all his particular Fallacies and Quibbles: He told them alſo, that he underſtood he brought a Gentleman (perhaps a Prieſt, *ſays the Father*) to aſſiſt him in his carrying on theſe Diſputes, which was ſtill a farther Breach of the Terms upon which he conſented to admit him again into the Family: That he, the Father, had Reaſon to reſent this Conduct of his Son, and withal he added, that he did not take it well that they had enter'd into theſe Debates with him, and had ſuffer'd themſelves to be thus harraſs'd with his Arguings and Diſputes, and had not acquainted him with it, at the ſame Time they knowing it was contrary to his Capitulation with their Brother; and alſo, that it left them without the Aſſiſtance which he might have given them to defend themſelves.

His eldeſt Daughter, for to her he ſeem'd to direct his Diſcourſe, anſwer'd, in Behalf of the reſt, That it was true, their Brother had frequently attack'd them, and engag'd them in little Diſputes about *Popery*; but that as for the Gentleman that came with him, they muſt needs ſay, he always behav'd with ſo much Modeſty and Civility, that there was not the leaſt Room to ſuſpect him of any Deſign; and that he often reprov'd their Brother, and check'd him for being ſo warm in his Diſcourſe; that he always avoided religious Diſputes, but entertain'd them with curious and pleaſant Obſervations upon other Subjects.

Here her Father interrupted her a little warmly: Other Subjects! *ſaid he*, what Subject could he diſcourſe of, that a ſubtle deſigning Head could not turn

turn to pernicious Ends? But anſwer me this, Is the Man a Papiſt, or is he not?

They ſaid, they acknowledg'd he ſeem'd to be on that Side, but he behav'd with ſo much *Moderation*, that it was not eaſy to ſay poſitively whether he was a Papiſt, or no.

Moderation! *ſays the Father*, you ſhould ſay Cunning.

They all ſeem'd to take it amiſs, in Behalf of the grave Gentleman, and repeating to their Father the general Tenour of his Diſcourſes, as I have mention'd above, inſiſted, that he never ſo much as nam'd the Diſputes of Religion, or any thing about it, but always ſhun'd them: So effectually had he blinded them by his artful engaging Manner, that they really did not ſee the Popery which lay at the Bottom of it all.

Well, well, *ſays the Father*, I ſee he is a Papiſt for all that, and I doubt not but he is a *Popiſh Prieſt* too, as I told you before, and all this Smoothneſs is but an artful Way to wheedle you into an Opinion of his Modeſty and Sincerity, that he may find the Way into your Opinion, and add Weight to what he may ſay, when he thinks fit to diſcover himſelf more fully.

His Daughter ſeem'd not to come into her Father's bad Opinion of the Man, no more did any of the reſt; but thought he wrong'd him very much in ſuggeſting that he was a deſigning Man: But however ſhe ſaid, tho' they were very ſorry to loſe him, yet ſeeing he, their Father, thought there was Danger in it, it was in his Power to diſmiſs both of them again, in order to make himſelf eaſy, and that they ſhould ſubmit to it, let it be how it would.

Their Father, after ſome Pauſe, told them No, he would not forbid their Brother, nor his Friend coming to the Houſe, no nor to go on with their

Diſputings, and other Methods for carrying on their Popiſh Deſigns, for that would be to interpoſe Power inſtead of Argument; but he would be content they ſhould go on as they pleaſed, and do their utmoſt for their Cauſe, upon Condition they (his Children) would promiſe him, that every Time they had any of theſe Engagements with their Brother or his Friend, they would give him an Account of the Points they argued upon, and, as near as they could remember, what they had to ſay for them; not that he would enter into any more Diſputes with his Son, for that had been reſolv'd before; but that he might, as was his Duty, and he hop'd would be for their Benefit, give them a right Information, arm them againſt Deluſions and Error, and ſet the Queſtions in a true Light; that ſo they might judge for themſelves between God and *Baal*, between true Religion and Idolatry; for, *ſaid their Father*, I cannot ſatisfy myſelf by any Means to have my Children impos'd upon and deluded, and not be able to open their Eyes, and give them a true Knowledge of Things; but let me have but Room to anſwer, and to inform them, and ſet them to rights, when they are deceiv'd, I deſire no more, let their Brother and his Prieſt do their worſt.

They readily acknowledg'd that the Propoſal was very reaſonable, and promiſed accordingly that they would give him a true Account of every Diſpute that ſhould happen among them, and, as near as they could remember, the Arguments that were uſed to prevail upon them.

I matter not their Arguments, *ſays the Father*, let me but know the Subject in Debate; I ſhall ſatisfy myſelf with giving you a true State of the Caſe, with the Hiſtorical Account of Facts, as they lie, and as they are to be prov'd, and I dare venture it, that, with God's Bleſſing, the mere Hiſtory of Popery, in any Branch of it, and in any Part they

they can diſpute about, is enough, when rightly related, to ſecure any Proteſtant from being deluded by them, in almoſt any Caſe that can be diſputed upon.

Having thus brought his Children to conſent to his Propoſal, there was no Notice taken of it to the eldeſt Son their Popiſh Brother: But he came and went, and his Friend with him; and they wrangled and diſputed daily about Religion, as before; never knowing that his Father had any Information of it; nor did he ſo much as ſuſpect it. On the contrary, he concluded, that if his Father had known it, he ſhould ſoon have found the Effect of his Reſentment; as he did at laſt, tho' upon a quite different Occaſion.

As this was the State of the Caſe, it could not be long before the Brother gave an Occaſion for the Father to begin his Inſtructions to his Children in the manner propoſed; and the Subject which firſt offer'd to be diſcours'd upon was, upon the Word *Catholick Church*; which his Popiſh Son always took Notice of, and laid a mighty Streſs upon, in his Diſcourſes among the other Children; telling them, that there was but one Church of Chriſt in the World, and that was the Church of *Rome*. That this was in all Ages ſaid to be the *Catholick Church*, and that was to ſay the only and *Univerſal Church*: He ſpent a great deal of learned Pains to prove to them, that the *Roman* Church was always call'd *Catholick*; and that to be Catholick ſignified Univerſal; and that therefore the *Roman* Church was the Univerſal Church; out of which there could be no Salvation.

His Siſter was a little ſhock'd with that Part of the Diſcourſe; and told her Father, that ſhe was ſo. *Indeed, Sir*, ſays ſhe, *I find my Brother is always upon the Catch with me*; and it makes me ſuſpect

there is ſome Fraud, ſome Double-meaning, in every thing he ſays; but I cannot find it out yet.

Fa. I believe it may be found out, Child, tho' you don't ſee it at firſt; for almoſt every Part of Popery is built upon Fraud and Cheat; and therefore let me hear what it is in particular he has ſo much the Advantage of you in; perhaps I may unriddle it to you.

Daugh. Why, it does ſeem to me, according to Proteſtant Principles, that there is but one Church, one True Church of Chriſt in the World, whereſoever and howſoever diſpers'd among all the Nations of the World.

Fa. Well, ſuppoſe that; for, according to our Principles, it is true, the Church of Chriſt is the whole Body of Believers, where-ever and however diſpers'd, as you ſay in the World, tho' we do call every particular Society of Chriſtians a Church; and ſo does the Apoſtle, even when he ſpeaks but of a Family, *Phil.* i. 2. *To the Church in thy Houſe*; and in the 2d of the *Revelations*, the Societies of Chriſt in ſeveral Cities, are called the Churches; yet, when we ſpeak in general of the Church, or of Chriſt's Church, we mean the whole Body of Chriſtians in the World, profeſſing one Faith, united in one Hope, believing in one and the ſame God, and under one ſupreme Government, even that of Jeſus Chriſt, who is the only Head of his Church.

Daugh. All this I underſtand; but he talks of thoſe things in another, and a narrower Senſe; and gives it a particular Name.

Fa. What Name, Child? I ſuppoſe he calls it the *Catholick Church*; does he not?

Daugh. Yes, Sir.

Fa. And what does he ſay he means by that? does he not pretend, that this *Catholick Church* is the Church of *Rome*?

Daugh.

Daugh. Yes; and ſays, that there is no Salvation but in that Church.

Fa. But what does he pretend to mean by the Word Catholick, and Catholick Church?

Daugh. O Sir! he ſays, he takes it for granted, that we underſtand, that to ſay the Catholick Church, is to ſay, the Univerſal Church, containing all the whole Body of Believers in the World; and as there are none can be ſaved, but who believe in Chriſt; ſo there are no true Believers, but what are within the Pale of this Church.

Fa. Well, and what does he infer from hence, then? I hope we that are Proteſtants are within the Pale of this Church; for we believe in Chriſt; and ſo there is no Harm done.

Daugh. No, No, he will not allow that: He ſays, this Catholick Church is the Church of *Rome* only, and the Proteſtants are all Hereticks; are ſhut out from the Catholick Church; and therefore cannot be ſav'd till they return, and are received into the Boſom of it.

Fa. But how does he prove all this?

Daugh. O, Sir! He ſays ſo many plauſible things, that we don't know how to anſwer; and tho' I think he will never make a Papiſt of me, becauſe I have ſeen ſo many ſimple things among them; yet I don't know what to ſay for my Brothers and Siſters; I am afraid of them; for he makes ſtrange Impreſſions upon them.

Fa. Say you ſo! I am ſorry to hear it: But I don't doubt I ſhall make all his plauſible Stories appear, as they really are, no more than Plauſible and Stories. Pray call them in, and let me talk to you all together.

Here his Daughter brought them all together, and the Father, beginning where ſhe left off, told them, he was ſorry to hear that their elder

elder Brother, who was already poiſon'd in his own Principles by the Artifice of the Prieſts, ſhould get ground among them, and pretend to delude them into Popery; that he thought they had been all along carefully inſtructed in the Chriſtian Doctrines, and particularly in Proteſtant Principles, in Proportion to what their Age made them capable to receive; and he had always, as Occaſion preſented, warn'd them againſt Popery, and Popiſh Errors, tho' he did not foreſee they would be aſſaulted thus in their young Days, and within his own Doors too; but ſince it was ſo, and ſeeing alſo they were now all come to Years of Underſtanding, to be able to judge of Things better than they were when they were taught by their Catechiſms, and by the ordinary Inſtructions of their Mother, when ſhe was living; and by reading Books, hearing Proteſtant Miniſters preach, and the like; he would take upon him to run thro' all the Principles of Popery with them, that is to ſay, thoſe that their Brother had inſiſted ſo much upon, and furniſh them with ſufficient Arguments to prevent their being deluded by him.

Then, directing his Diſcourſe to his eldeſt Daughter, to whom he was talking before, he repeated what ſhe had told him, and bad the reſt take Notice of it.

When he came to ſpeak of that Part of their Brother's Arguments (*viz.*) of the Church of *Rome* being the true Catholick Church, he turn'd his Speech to them all; Thus I ſuppoſe, ſaid he, your Brother argues, That as there is no being ſaved out of the Boſom of Chriſt's Church, or, as he calls it, the Catholick Church, ſo the Church of *Rome* being the Catholick Church, there is no being

being ſav'd till you are reconcil'd to, and receiv'd into the Boſom of the Church of *Rome*: Is not this the State of the Caſe?

Daugh. Yes, Sir, ſays the Daughter; and ſo they all ſaid too; for as the Father, I ſay, had turn'd his Diſcourſe to them all, ſo he ask'd them all the Queſtion.

Fa. Well, Daughter, I ſee I muſt take my old Method with Popery, which I always found was the beſt and moſt proper Means to fence againſt it; namely, to fortify your Minds in the Truth, by ſhewing you the Falſhood and Fallacy of Popery in general, and of all the Arguments in particular, which the Papiſts make uſe of to ſupport it.

Daugh. I remember, Sir, you uſed to tell my Brother ſuch black Stories of them, as made him half diſtracted; for firſt he was, as it were, reſolv'd not to believe them, and yet, in the next Place, he could not confute them; or deny the Matters of Fact; and he was ſo provok'd ſometimes, that we could hear him curſe us all for damn'd Hereticks.

Fa. Ay, ay, I don't doubt that, Father and all.

Daugh. No, good Manners made him forbear that.

Fa. I know not what his Manners might do to reſtrain him, but I am well ſatisfy'd his Principles would not.

Daugh. Nay, he reproaches us all ſtill with it.

Fa. Reproach you, Child! with what?

Daugh. Why he ſays you treated the Catholick Church with Jeſt and Ridicule, and brought up old Stories, inſtead of Arguments, againſt her; that you always turn'd the Diſcourſe, which he began with the greateſt Serioufneſs, into Banter, and ended it all with telling a Tale.

Fa. Well, Child; but could he ſay that I ever told one Story of them but what was true?

Daugh. No, we did not come to that.

Fa. Nay,

Fa. Nay, you ſhall go farther with me: Did I ever bring in any thing, however ridiculous and abſurd, but what I had their own *Legends*, *Miſſals*, *Church-Regiſters*, or other authentick *Books*, written by their own Authors, to ſupport?

Daugh. We did not go ſo far with him neither; for we could not examine them.

Fa. Well; but when you meet with it again, you may ask him the Queſtion; I ſuppoſe he will give you Opportunity enough.

Daugh. Yes, Yes: He is always reproaching us with it; that this or that is one of my Father's old Chimney-Corner Stories againſt the *Roman* Catholicks; and that it is the way of the Hereticks, for Want of Argument, to make Ballads and Songs of the moſt ſacred things; turning it all to Banter and Ribaldry.

Fa. Well; but bring him cloſe to it: Tell him your Father never brought any Stories, or Ballads, or Songs, into his Diſcourſe, but what were their own; and if they made ſuch Stories and Ballads themſelves, as expos'd them to the Jeſt and Contempt of the World, whoſe Fault was it?

Daugh. We can ſay that to him at any Time.

Fa. I underſtand you, Child; you mean, I ſuppoſe, that you can ſay it, but that he will deny it, and ask you to prove it: Now I will undertake to prove it of every Thing that comes out of my Mouth, and ſo make you able to prove it too.

Daugh. I ſhall be very glad of that; I am ſure, he ſhall not want it.

Fa. It is, indeed, the eaſieſt Thing in the World, to expoſe Popery to Ridicule, from their own Books, from the Extravagancies of their own Enthuſiaſms, and the Stupidity of their own Clergy; and from thence it is, that I have always ſaid, and repeat it now, that the beſt Way to confute and confound a Papiſt, and to confirm Proteſtants in their Abhorrence

rence of the Popiſh Deluſions, is to do no more than to ſtrip her naked, and hang her out in the open Air; that by a clear and undiſguiſed Sight of her, every Chriſtian may judge for himſelf, which is moſt likely to be the faithful and true Spouſe of Chriſt, the Proteſtant or the Popiſh Church.

Daugh. Why then, does he complain ſo much of being injured, and of being expos'd? If they have expos'd themſelves, 'tis their own Fault.

Fa. Let it turn upon that Iſſue, and let it be ſeen, whether they are not the Publiſhers of their own Shame: As to the Queſtion, Whether it be their Fault, or whether it is an Infatuation from Heaven upon them? That's a Queſtion of another Nature.

Daugh. My Brother pretends, 'tis the *Devil* who ſets on the Hereticks to buffoon the Church; I uſe his own Words; and to perſecute the Servants of Chriſt, the Pope and his Clergy.

Fa. Well, Child, whether the Church of *Rome* be the Church of Chriſt, or the *Pope* and his Clergy be the Servants of Chriſt, and who are the Perſecutors, they, or the Proteſtants, will beſt appear, as I ſaid, by ſetting them out in their own Colours, dreſſing them up in their own Cloaths, and anſwering them out of their own Mouths.

Daugh. Indeed, Sir, that's a Way will be the moſt ſuited to our Capacities, and the eaſieſt for us to underſtand.

Fa. Let us begin then, at theſe Two Articles; (1.) The Meaning of the Word Catholick, and that it ſignifies Univerſal; and that therefore, the Church of *Rome* being the Catholick Church, is an Univerſal Church; tho' I ſhall make it appear, ſhe is neither Catholick or Univerſal: And (2.) The Pope being the Univerſal Biſhop, or Supreme, and Head of the Catholick Church; for upon theſe Two Points they build the whole Fabrick of Popery; and

'tis

'tis upon theſe Two Heads, it ſeems, that your Brother pretends to argue.

Daugh. Yes, Sir, it is ſo.

Fa. Why then, pray, ask your Brother, when you are upon thoſe Points again, if he remembers one St. *Pacianus*, an eminent Father of their Church, and who, in ſucceeding Times, was beatify'd, and afterwards canonized?

Daugh. It may be, he will ſay, he does not remember ſuch a Saint.

Fa. No, no, he will be aſhamed to ſay ſo; for he is one of the Saints who they pray to as an Interceſſor, in Spite of the Scripture, which ſays, there is but one God, and one Mediator between GOD and *Man.*

Daugh. But what if he, ſuſpecting what will follow, ſhould not think fit to own him?

Fa. If he ſhould not, bid him look in his *Kalendar* for his Name; and tell him, you can find the Day (if you look for it) when they celebrate a Maſs in Memory of him, and that you will put him in Mind of it next Time you meet.

Daugh. But, Sir, may we not know what this Saint was, that we may be able to throw him into my Brother's Way, if there is Occaſion?

Fa. Ay, ay, he was Biſhop of *Barcelona* in *Spain*; he was born in the Fourth Century, and died in the Year 480.

Daugh. But he was not called a Saint then, I ſuppoſe?

Fa. No, no, he was beatifyed, as they call it, and canonized many Ages after, when the Cuſtom of Canonizing ancient Fathers, was brought into the Church: and they wanted Red-letter Men to grace the Kalendar.

Daugh. I ſuppoſe, at firſt, they choſe out good Men.

Fa. Yes,

Fa. Yes, yes, and the moſt famous Men for their Learning and Writings that they could find; and therefore, I ſaid, your Brother would not ſay, he did not know St. *Pacianus*, for he was a very noted Father of the Church, and was really a pious, good, primitive, and Chriſtian Biſhop.

Daugh. But if he owns him, Sir, what then?

Fa. Why then, ask him, if he will believe his Teſtimony.

Daugh. Perhaps, he will ſay NO; or will decline anſwering till he knows the Caſe.

Fa. No, no, he dares not ſay, he won't believe the Teſtimony of a canoniz'd Biſhop of the *Roman* Church.

Daugh. But what is his Teſtimony given upon, and in what Caſe?

Fa. Why, this very Caſe, *viz.* That the Meaning of the Word *Catholick* is not Univerſal. The Caſe was this: This good Biſhop, was a great Oppoſer of the *Novatians*, a Sect of Hereticks your Brother has heard of: What they were, we may talk of another Time; but the Biſhop writing an Epiſtle to *Sempronianus*, againſt the *Novatians*; and ſpeaking there of the Name of *Catholick*, and of its being given to *Chriſt's Church*, has theſe Words.

" Since the Aſcenſion of Jeſus Chriſt, *ſays he*, " notwithſtanding the Miſſion of his infallible Spi- " rit, there have appeared innumerable Sects and " Diviſions in the Church, which have all been de- " nominated from the Names of their Authors; but " the Name of CATHOLICK, *ſays the old Biſhop*, has " been, alone, continued in the true Church of " Chriſt, and that, becauſe ſhe is the *true Church*; " for the Word or Name CATHOLICK, *adds he*, is " by the learned Men underſtood to mean obedi- " ent (tho' commonly conſtrued to mean, *General*, or " *Univerſal*): The true Church then, is only ho- " noured with the Title of *Catholick*, becauſe ſhe is

" the

" the only Church, which is true and obedient to " the Commands of her Lord and Maſter, Chriſt: " They are *Catholick* becauſe truly Chriſtian, and " not Chriſtian unleſs obedient to Chriſt. My " Name, ſays the Holy Father, is Chriſtian, *Chriſti-* " *anus mihi nomen eſt, Catholicus Cognomen:* My Name " is *Chriſtian*, my Sur-name is *Catholick*; for I have " vowed my Obedience to my Lord and Maſter " Chriſt, whoſe Name I bear." Thus far the Biſhop: What ſtrange Abuſes then, have the Papiſts put upon the Word Catholick? And how do they falſly conſtrue it to ſignify Infallible and Univerſal?

Da. This is a plain Teſtimony againſt them indeed; I fancy, my Brother knows nothing of this Saint *Pacianus*.

Fa. Or at leaſt, perhaps, he may know nothing of this Epiſtle of his; but you may bid him look for it among the celebrated Writings of that Saint, and he ſhall certainly find it.

Da. We will certainly give it him at full Length.

Fa. And, pray, when you do, ask him, if he knows any other Title to give the Church of *Rome*, inſtead of this of *Catholick*; for 'tis plain, that will ſtand them in no Stead, unleſs he will prove that Church to be the moſt obedient of all other Churches, and the moſt humble; and he will find that a hard Task to do.

Da. I believe, Sir, he will talk no more of the Word Catholick and Univerſal, after this Story is told him; at leaſt, not for a while, or not in the Senſe he has done all-along: But he has another mighty Plea in Favour of the Church of *Rome*, which he nails us all down with.

Fa. Pray, what's that?

Daugh. Why, he ſays, That we Proteſtants acknowledge the Church of *Rome* was originally the true Chriſtian Church, and the only true Chriſtian Church in the World.

Fa.

Fa. What would he infer from thence?

Daugh. No doubt, but that he would have us tell him, why it is not ſo now.

Fa. And what can be eaſier to do in the World?

Daugh. That's what we are a little ſhort in, and he triumphs over us in it.

Fa. It is only for want of knowing a little of the Hiſtory of Things.

Daugh. That's true, Sir, we are not acquainted with the Hiſtory of Popery; no, nor enough with the Hiſtory of the Primitive Times of Chriſtianity.

Fa. Well, Child, a little Hiſtory will ſerve to expoſe his Church, for the greateſt Seminary of Degeneracy and Apoſtacy, that ever was in the World; and nothing is more wonderful in it, than that they ſhould deſire to have any Search made into it.

Daugh. But is it true, that they were once the only true Church, Sir?

Fa. No, no, nothing like it: That the Church of *Rome* was once a true Chriſtian Church, is moſt certain; that their Biſhops were Holy Men, and many of them ſuffered Martyrdom for the Chriſtian Faith, all this we grant; but it amounts to no more than this, that ſhe was a Member of the Primitive Church, not that ſhe was the only Church, or the whole Church; there is a great Difference between being A Church, and being THE Church.

Daugh. Yes, but he inſiſts, that the Church of *Rome* was the only Church; that it was founded by St. *Peter*, by Virtue of Chriſt's Words, that on *this Rock* he (Chriſt) would build his Church; which Church, is the Church of *Rome*, of which, St. *Peter* was the firſt Biſhop, and gave all the Power that Chriſt gave *Peter*, *viz.* of Binding and Looſing, and of the *Keys of Heaven*, to the Biſhops of *Rome* and their Succeſſors, by whom it is kept up to this Day.

Fa. This is a plauſible Story, indeed; and this I know, they make much Noiſe about, and it has but one Misfortune attending it, which ſpoils all; and that is, that there is not one Word of Truth in it.

Daugh. What! Is it not true, that St. *Peter* was Biſhop of *Rome?* And that he was Founder of the *Roman* Church?

Fa. So far from it, Child, that we do not find, that he was ever at *Rome* at all.

Daugh. I am ſurprized, Sir! Why, they build their whole Church Fabrick upon it.

Fa. The Scripture does not ſay one Word of it.

Daugh. Sure, there muſt be ſomething in it.

Fa. We have a great deal of Reaſon to think there is not.

Daugh. Not St. *Peter* Biſhop of *Rome!* Why, it will make my Brother raving and diſtracted, he would be in ſuch a Paſſion, if we ſhould but make a Queſtion of it.

Fa. Well, pray, do but ask him, how he proves it?

Daugh. I dare not ſo much as ſuggeſt it to him: Why, he calls him the Firſt Biſhop of the whole Chriſtian Church.

Fa. I tell you, Child, he was ſo far from being the Firſt, that we do not believe he was ever Biſhop of any Church; he was an Apoſtle, indeed, but not a Biſhop.

Daugh. Yes, yes, they ſay he was an Apoſtle, and Prince of the Apoſtles.

Fa. Why, that is a Popiſh Falſhood too; 'tis plain, St. *Peter* neither pretended to it himſelf, neither did Chriſt ever erect ſuch a Superiority among his Apoſtles; neither did any of the other Apoſtles acknowledge him to be ſo.

Daugh. The Papiſts are ſtrange Folks then! Why, did they invent all theſe Things themſelves? Sure they

they have ſome Scripture to make it probable, or ſome Authentick Hiſtory to make it certain; for they all inſiſt, that *Peter* was the Prince of the Apoſtles.

Fa. This is running from one Thing to another, pray, let's take Things as they lie: Firſt, about his being Biſhop of *Rome*.

Daugh. But, Sir, if it be the ſame Thing to you, pray, ſpeak to his Dignity firſt, as Prince of the Apoſtles, for they make a great Stir about that.

Fa. Well, do ſo; I am indifferent, as to that, for I ſhall make but ſhort Work of it.

Daugh. I am ſure they make a long Do about it.

Fa. That is to ſay, your Brother does.

Daugh. Yes, he lays a vaſt Streſs upon it: St. *Peter* is the greateſt Man with him, that ever was in the World, next to Chriſt himſelf; ſure they muſt have undeniable Authority for what they ſay of him.

Fa. All they have for it in the Scripture, is, that he is often firſt named; as in *Matth.* x. and xvii. and ſeveral other Places; and that on ſeveral Occaſions he is ſaid to ſpeak, as it were, in the Name of the reſt; as in *Acts* xiv. 1, 2. and xiv. 38. and ſeveral other Places.

Daugh. Yes, and that Chriſt took him with him, on ſeveral Occaſions, when he left others out.

Fa. Yes, and that he anſwered Chriſt in the Name of the reſt of the Apoſtles, when our Saviour ask'd them, *Who do ye ſay that I am?*

Daugh. Why yes; there he made the firſt Confeſſion of his Maſter.

Fa. And what then? He fully ballanc'd it afterwards; for he was the firſt, nay, the only Diſciple that ever deny'd him, except *Judas*, that betrayed him.

Daugh. That's true, indeed, but they ſay nothing of that.

Fa And with this Aggravation too, that his Confeſſion of Chriſt was in private, and only among themſelves; but his denying him was publick, and in the Face of all the Crowd.

Daugh. But he was the eldeſt Apoſtle too; he was firſt called.

Fa. That's a Miſtake too; for his Brother *Andrew* was called at the ſame Time. See the Text, *Matth.* iv. 19. He ſaw them together, called them both in the ſame Breath, not one after another; and they both left their Nets together, and follow'd him together; ſo that there's no Seniority in that: They are, if you will, the Two eldeſt; but in their Call, ay, and in their Obedience to that Call, they are Twins; there's no Primogeniture in the Heavenly Birth among them.

Daugh. That's true indeed; I wonder they can take hold of that.

Fa. 'Tis uſual with them to take hold where there is no Hold.

Daugh. Drowning People indeed do ſo.

Fa. And theirs is a drowning Cauſe, and always was, or they would never have fied to ſuch pitiful Shifts to ſupport it.

Daugh. Nay, their Cauſe in thoſe Days, Sir, was good.

Fa. No, Child, not in thoſe Days; that is to ſay, not when they began to uſurp the Primacy and ſupreme Authority in God's Church; it was a Uſurpation in its Beginning; and to ſupport it, they took hold of theſe ridiculous things, theſe miſerable Shifts; and that they were ſuch, I ſhall ſoon ſhew you: But let us keep to the Point.

Daugh. Yes, Sir, I deſire we may.

Fa. St. *Peter*, you ſay, they will have to be the Prince of the Apoſtles, Chief among the Diſciples; and thence he is ſuppoſed to be the eldeſt Son of Chriſt's Church.

Daugh.

Daugh. Yes, Sir.

Fa. See then what the Scripture ſays of it, and what Chriſt himſelf ſays, whoſe Diſciples they were, and whoſe Laws they obey'd.

Daugh. To be ſure that's the beſt Authority.

Fa. Chriſt's Words are expreſs; it ſeems they were at it among themſelves, even then ſetting up for a Supremacy one over another; perhaps it was *Peter* himſelf, *Mark* x. 43.

Daugh. I remember the Caſe, in one Place 'tis ſaid, there began to be a Strife among them, which ſhould be Greateſt; but it does not ſay it was *Peter.*

Fa. No, that's true, but, perhaps, it might: However, the Anſwer is to them all; it is in *Luke* xxii. 26. *But ye ſhall not be ſo: But he that is greateſt among you, let him be as the Younger; and he that is Chief, as he that doth ſerve.*

Daugh. But then, Sir, they ſay Chriſt gave the chief Authority to *Peter*, *Matth.* xvi. 19. *And I will give unto thee the Keys of the Kingdom of Heaven: And whatſoever thou ſhalt bind on Earth, ſhall be bound in Heaven; And whatſoever thou ſhalt looſe on Earth, ſhall be looſed in Heaven.*

Fa. This is one of the grand Cheats of Popery: 'tis evident, that when Chriſt ask'd the Queſtion, in the 15th Verſe of the Chapter, *But whom ſay ye that I am?* That he ſpoke to all the Diſciples, or at leaſt, to all that were preſent at that Time; ſo by Conſequence, *Peter* made the Anſwer in the Name of them all; and ſo the Grant of Binding and Looſing, Opening and Shutting, was likewiſe to them all.

Daugh. But Chriſt directs his Speech to *Peter* only.

Fa. It is true, in that Place it is ſo expreſs'd; but you will ſee it is otherwiſe in another Evangeliſt, whoſe Goſpel is as true, and as canonical as St. *Matthew.* See for that Part, *John* xx. 23. *Whoſe ſoever*

Sins ye remit, they are remitted unto them; and whoſe ſoever Sins ye retain, they are retained.

Daugh. This is general, indeed, but this was not at the ſame Time.

Fa. If there be any Thing in that, 'tis to their Diſadvantage; for this laſt was the Words of Chriſt after his Reſurrection, when he was glorify'd, as he himſelf calls it, and when he breathed on them, and ſaid, *Receive ye the Holy Ghoſt.* See the 22d Verſe.

Daugh. Indeed, here ſeems to be no Room for an Inequality in all this.

Fa. Well, then go a little farther, and ſee how the reſt of the Apoſtles underſtand it.

Daugh. That is material, indeed; did they acknowledge no Superiority to *Peter?*

Fa. No, not in the leaſt, but declared againſt it on many Occaſions; particularly, St. *Paul* corrects him, *Gal.* ii. 11. *I withſtood him to the Face, becauſe he was to be blamed. Paul* himſelf, in another Place, ſays of himſelf, that *James*, *Peter*, and *John*, all of them, gave to him the Right-hand of Fellowſhip, *Gal.* ii. 9.

Daugh. It is not ſeen, indeed, that *Peter* was their Prince there.

Fa. Again, St. *Paul* ſays of himſelf, that he came not behind the chiefeſt of the Apoſtles.

Daugh. But that was ſpeaking of himſelf.

Fa. Tho' it was, yet, as our Saviour ſays, in another Caſe, tho' he bare Record of himſelf, yet, his Record was true; and ſo it was here, as appeared in many other Particulars afterwards.

Daugh. But you ſaid, Sir, that St. *Peter* did not claim any Superiority himſelf.

Fa. I did ſay ſo, for in his Epiſtle to the *Jews* diſperſed among the Gentiles, he gives there a quite different Account of himſelf, 1 *Pet.* v. 1. *The Elders which are among you, I exhort, who am alſo an Elder and a Witneſs.*

Daugh.

Daugh. Nay, that is not Talking like a Prince; he would have rather ſaid, I command, than I exhort.

Fa. He was ſo far from commanding, that we find him commanded by the reſt of the Diſciples; for the Apoſtles, which were at *Jeruſalem*, hearing that *Samaria* had received the Word of God, ſent *Peter* and *John* to them, *Acts* viii. 14. Now, had he been Prince of the Apoſtles, they would not have taken upon them, to have ſent him of an Errand.

Daugh. That ſeems reaſonable, indeed; he ſeems to be under Orders.

Fa. It all concurs together; if *Paul* was not inferior to the very Chief, then, neither *Peter*, or any of them, were ſuperior to him. If *Paul* might withſtand him to the Face, and did charge him with not walking according to the Truth; then *Peter* had neither Superiority or Infallibility: If the Apoſtles at *Jeruſalem*, had Power over *Peter*, to ſend him as a Meſſenger upon their Buſineſs, then he was not their Superior.

Daugh. Nay, I think, Sir, they call'd him to an Account once, for his Conduct.

Fa. They did ſo, and he was fain to plead his Cauſe before them, and ſubmit to their Judgment; as you may ſee *Acts* xi. 2. They that were of the Circumciſion contended with him, ſaying, *Thou wenteſt in to Men uncircumciſed, and didſt eat with them.* There's a down-right Charge.

Daugh. And what ſaid *Peter?* Did not he ſay, What's that to you? Who gave you Power to examine me?

Fa. No, no, far from anſwering ſhort, as he would have done, if he had been their Prince; He ſtands up, and pleads for himſelf, *rehearſing the whole Matter from the Beginning*; and by his doing ſo, gave them Satisfaction, *ver.* 18.

Daugh. I am ſatisfied, Sir; indeed I think there is no Room for talking of *Peter's* Superiority.

Fa. Well, then, and how could he give that to thoſe People, which he had not himſelf?

Daugh. Well, Sir, but now for his being Biſhop of *Rome.*

Fa. I tell thee, Child, he never was a Biſhop at all, and never was at *Rome* at all.

Daugh. That is to ſay, you believe ſo; I think you ſaid ſo before, Sir.

Fa. Yes, I did ſo; but I go farther, for 'tis not for us to prove the Negative.

Daugh. I do not underſtand you, Sir.

Fa. Why, they ſay, he was at *Rome*, ſuffered Martyrdom there, and is buried there, and was Biſhop of the Church there; but they cannot prove any of the Three, no, neither by the Scripture, or by any Hiſtory that may be depended upon for true.

Daugh. But what have we to ſay againſt it?

Fa. Why, 'tis enough ſpeaking of the Papiſts who affirm it, to ſay they cannot prove it.

Daugh. But it would be ſtill more, to ſay ſomething to contradict it.

Fa. Why, firſt, Child, he had no Buſineſs there; for he was particularly appointed to be the Apoſtle of the Circumciſion, and that his Buſineſs lay quite another Way, *Gal.* xi. 7, 8.

Daugh. But there were *Jews* at *Rome.*

Fa. Yes, *a few*; but *Peter* was ſet apart, you ſee, to go to the Circumciſion, and therefore he went quite another Way; namely, into *Syria* and *Perſia*; and his Epiſtles are both written from the Eaſt, that is to ſay, from *Babylon*, and directed to the *Jews* that were ſcatter'd about in thoſe Eaſtern Countries of *Aſia*, ſuch as *Phrygia*, *Cappadocia*, &c. all Provinces in *Aſia*, on the Side of the *Euxine* Sea.

Daugh. Did he never write to the *Jews* at *Rome*?

Fa. No,

Fa. No, not one Word.

Daugh. Nor ever ſpeak of his being Biſhop of *Rome*?

Fa. Not one Syllable, or of his being a Biſhop at all.

Daugh. 'Tis ſtrange to me, how they ſhould pretend ſo boldly to it! what, have they nothing to found it upon, neither Scripture or Hiſtory?

Fa. Yes, their own lying Legends, and nothing elſe; and even in that, they tell you the Story ſo ridiculouſly, it is enough to make all the World throw Stones at them.

Daugh. How do you mean, Sir, ridiculouſly?

Fa. I'll give you a Story for it, Child, if you will promiſe not to laugh at your Brother, when you tell it him.

Daugh. If it expoſes them ſo much, that I ſhould not help laughing at it, I had better, perhaps, not tell it him at all.

Fa. Yes, yes, I would have you tell him the Story too, becauſe it is a very good one, and will ſhew him a little of the Foppery of the Church he has embraced, and that in their more primitive Times; for I believe the Thing is, at leaſt, 150 Years ago.

Daugh. I hope, Sir, you can give the Time and Place, and Perſons, or elſe he will pretend not to believe the Truth of it; but ſay, 'tis a Story made by the Hereticks.

Fa. Yes, yes, I'll give him good Vouchers for it; the Story, and the Circumſtances of it too, are very well known; it was in our old Fire-and-Faggot Days.

Daugh. What, in Queen *Mary*'s Time!

Fa. Yes, and the Author was the famous Dr. *Smith*, of whom you often read, in our Book of Martyrs; he was a mighty Fellow to make Proſelytes.

Daugh.

Daugh. I remember his Name very well.
Fa. Well, the Story is this:

Part of the Sermon preach'd by Dr. *Smith*, at * *Whittington-College*, *London*; in the very Words as it was printed, *Anno* 1572. By *E. T.* an Ear-Witneſs.

[I find this was a Piece of a Sermon of Dr. *Smith*, preached to ſupport the Doctrine of Tranſubſtantiation; his Words are theſe:]

My Maſters, you are in great Error concerning the Bleſſed Sacrament, and all your Truſt was in Cranmer, Ridley, and Latimer; As for Latimer, he ſaid, in open Diſputation at Oxford, that he had no Learning in that Matter, but out of Cranmer's Book. Beſides this, I diſputed with Latimer twenty Years agon, and then he had no Learning. As for Cranmer, he ſaid, that his Learning came from Ridley; And as for Ridley, I diſputed with him my ſelf, now at Oxford, the other Day, and I proved my Argument thus: Ille cui Chriſtus obviavit Romæ, fuit Romæ; at Chriſtus obviavit Petro Romæ; ergo, Petrus fuit Romæ, That is, He who Chriſt met at Rome, was at Rome; but Chriſt met Peter at Rome, Ergo, Peter was at Rome. By this Argument I prove Two Things, and both ſingular My-

(*) *This* Whittington-College, *was a Popiſh Chapel in* London, *belonging to a certain Religious Houſe, ſince demoliſhed; and which ſtood at, or in the ſame Place, where ſtands the Pariſh Church of St.* Martin Vintry.

steries of our Faith. FIRST, That Peter was at Rome, against those who clatter that Peter was never at Rome. SECONDLY, That if Peter met Christ bodily, as Abdias reporteth, and which I am sure is true, or else such an ancient and Holy Father would never have written it; then consequently, he may be as well in the Blessed Sacrament as he was met Bodily: To this Ridley stood like a Block, and feeling himself convicted, answered nothing. Then, said I, Cur non respondes, Heretice, Hereticorum Hereticissime? Did I not handle him well? Then he denied the Minor, which I proved thus: Christ met Peter going out of Rome, and said, Good Morrow Peter, whither goest thou? Peter answered, Good Morrow, good Man, whither goest thou? Then said Christ, I go to Rome to Suffer. What, said Peter, I trow, unless I take my Marks amis, ye be Jesus Christ: Good Lord! how do you? I am right glad I have met you here. Then said Christ to Peter, Go back and Suffer, or else I must, & pro te, & me. When Ridley had heard this my Proof, and Abdias's Authority, a Doctor Antient and Irrefragable, he answered never a Word. And thus I confuted Ridley, in the audience of a Thousand; and yet you say, That Christ was never Bodily on Earth since the Ascension; Believe with me, ye be in great Error; let this argument of mine Confound you, as it did Ridley, your chief Champion.

Daugh. Indeed, Sir, I dare not tell my Brother this Story.

Fa. Why, pray?

Daugh. Why, he would be in such a Rage, he would have no Government of himself; he would abuse

abuſe the whole Family; and I don't know what might be the Conſequence.

Fa. He would do you no Harm, I hope.

Daugh. I don't know what he might do; I have heard that Popiſh Zeal is a ſtrange, furious, ungovern'd Thing.

Fa. That's true; well then, keep it for your own Inſtruction.

Daugh. Indeed, Sir, I believe we ſhall all remember it; and, for my Part, I intend to write it down, if I can remember it in all its Particulars.

Fa. Well, Child, I will write it down for you, and give it you.

Daugh. It is certainly a moſt ridiculous Fable; is it poſſible they can impoſe ſuch Things upon the People?

Fa. Yes, yes, the Days of Popery were all Days of Ignorance; I could furniſh you with a great many as ridiculous, upon other Occaſions.

Daugh. I do not wonder that the Prieſts ſhould deſire to keep the People in Ignorance, when they have ſuch groſs Things as theſe to put upon them.

Fa. This is ſurprizing indeed in itſelf; but if I go on, I ſhall ſhew you greater Abominations than theſe: Are you ſatisfy'd now, my Dear, about *Peter*'s being Biſhop of *Rome*.

Daugh. Yes, truly, unleſs they can produce ſome better Authority to prove it.

Fa. Well, if his having been Biſhop of *Rome*, and if his Primacy, or Superiority, falls to the Ground, I think all the Authority of the Pope falls with it.

Daugh. How ſo?

Fa. Becauſe he has no Superiority, no Keys of Heaven, but what he derives from *Peter*.

Daugh.

Daugh. I know they call him *Peter*'s Succeſſor; or he calls himſelf ſo.

Fa. Yes, and they have as little Reaſon for that as for the other.

Daugh. Why is he not *Peter*'s Succeſſor, Sir?

Fa. Nay, how can he be *Peter*'s Succeſſor, if *Peter* himſelf was never there before him?

Daugh. But he may pretend to be Succeſſor of St. *Peter*, as an Apoſtle.

Fa. Yes, and he does ſo too, and therefore exerciſes an Apoſtolick Juriſdiction.

Daugh. I ſee that, in ſeveral publick Acts and Declarations, which the Pope has paſs'd.

Fa. But we do not find that the Office of an Apoſtle was ever continu'd in the Church, much leſs was it made ſucceſſive; the Apoſtles conſtituted no Apoſtles after them, but Paſtors and Teachers.

Daugh. No, I never heard indeed of any Apoſtles after them.

Fa. Nor could the Pope ſucceed St. *Peter* as a Biſhop, becauſe *Peter* not only was not a Biſhop of *Rome*, but was not a Biſhop at all; only an Elder, a Servant, an Apoſtle.

Daugh. But as *Peter* was an Apoſtle, he could make a Biſhop; does not the Text ſay, Ordain Elders in every City, that might be Biſhops?

Fa. Well, but then it does not appear that ever *Peter* ordain'd any Elder or Biſhop of *Rome*.

Daugh. Nay, if they cannot prove that *Peter* did ſo delegate his Power to the Biſhop he ſo made, I think they do nothing; for 'tis not enough to ſay ſo.

Fa. And I am ſure they can never prove it.

Daugh. I do not ſee then, how the Pope can be call'd St. *Peter*'s Succeſſor, if *Peter* never was in the Place to be ſucceeded, and that he never delegated

legated his Power to them; yet they will have it be ſo.

Fa. They will have it be ſo indeed, but they make pitiful Work of it, when they go about the Proof: Father *Plautina*, who is their beſt Author, Monſieur *Du Pin*, who is the faithful Collector of their Eccleſiaſtick Hiſtories and Hiſtorians, both affirm, and I doubt not believe what they ſay, that *Peter*, ſome Time before his Death, conſecrated *Clement* (now St. *Clement.*)

Daugh. But theſe are Authors of Credit, Sir, you allow that; and if they were honeſt Men, they muſt be allow'd in Evidence for good Witneſſes; this will go a great Way.

Fa. You urge all that can be ſaid, Child, in their Behalf; but then when you mention the Law Part, I mean, that they being allow'd to be honeſt Men, ſhould be receiv'd as good Witneſſes, you ſhould be anſwer'd as to one Thing, in which your Argument is defective.

Daugh. You know, Sir, we are no Lawyers.

Fa. That's true; therefore pray take the Anſwer in Point of Law; a good Man, that is an honeſt Man, whoſe Character is under no Scandal, is always a legal Witneſs; and thoſe being honeſt Men, are therefore to be allow'd in Evidence in this Caſe: But then you muſt diſtinguiſh between an honeſt Evidence teſtifying of his own Knowledge, and the ſame honeſt Man teſtifying by Report, or by *Hear-ſay.*

Daugh. I underſtand that exactly, and I allow it ſhould be diſtinguiſh'd.

Fa. In Evidencing, the Diſtinction ſhould be thus; in the firſt they need but affirm only; in the laſt they muſt bring other Evidence; or it is confeſſing they want it.

Daugh.

Daugh. That is very plain. Now, Pray, Sir, do they bring no Evidence? for I know they could not be positive Evidences, they could affirm no Fact.

Fa. No, they bring no Evidence; nor do they offer to make Proof of the thing, only barely give it as a thing undoubted; which is begging the Question too, very grosly.

Daugh. That's quite wrong, indeed.

Fa. Well, but they give the Particulars for all that; and tell us, that when St. *Peter* commended St. *Clement* to the Chair, and to the Government of the Church of God, he used these Words.

Daugh. The very Words, Sir! or only Words to that Purpose?

Fa. No, the very Numerical Words, the same and no other, *viz.* 'The same Power of Binding 'and Loosing I deliver to thee, which Christ left 'me: Do thou, contemning and despising all out-'ward things, promote, by Prayer and Preaching, 'the Salvation of Men, as becomes a good Pastor.'

Daugh. It was excellent Advice; I doubt, the Popes since that, have taken but small Care to observe the Direction.

Fa. We may talk of that afterwards; and you will soon see, whether they have follow'd the Direction, or no.

Daugh. But, did *Clement* immediately become Bishop, Sir, upon this?

Fa. No, No, There the Pretence of the Succession meets with a terrible *Knock* (as we may say) in the very Cradle: For, first, *Linus* mounted the Chair, and was Bishop 11 *Years*, 3 *Months*, 12 *Days*; and next him, one *Cletus* stepp'd in, and sat 12 *Years*, 1 *Month*: And then Persecution making the Chair of *Rome* a dangerous Seat, and no body to be found to venture into it, good old St. *Clement*, like a Hero, and resolv'd to be a Martyr, took it up; so that St. *Clement* was not Successor to St. *Peter*, but to *Cletus*;

Cletus; and the Succeſſion had an open Interruption of four and twenty Years; that's the firſt Flaw in it.

Daugh. And a very conſiderable Flaw too, Sir, in my Opinion; and ſo St. *Peter*'s Exhortation was wholly neglected, at leaſt by that *Clement*, 24 Years; and the Charge of the Church committed to others.

Fa. That's a ſmall Matter with them. But this is not all, Child; for this makes not only a Breach in the Succeſſion, but it makes an Abſurdity in the grand Principle of Popery; namely, the Primacy.

Daugh. Be pleas'd to explain that Particular, Sir; for I do not underſtand it.

Fa. You know, Child, the Pope claims to be the Head of the Catholick Church, as he is the Succeſſor to St. *Peter*.

Daugh. Yes, Sir, I underſtand that well enough.

Fa. Now, if *Clement*, or *Linus* and *Cletus*, or any other, were admitted Biſhops while *Peter* was ſtill alive; then either St. *Peter* diveſted himſelf of the Authority which Chriſt gave him, and became ſubject to ſuch a viſible Head as himſelf had ſet up, which alſo (by the way) he had no Power to do; or elſe there were two viſible Heads at the ſame time; which would be abſurd.

Daugh. I underſtand it all now perfectly: Two Heads at a time! to one Body too! why, 'tis making the Church a Monſter.

Fa. It is: And ſuch a Monſter as they will not admit by any means; for this Primacy is their eſpecial Favourite.

Daugh. But what do they ſay to it?

Fa. Truly, Nothing at all; but go on boldly with the Affirmative; tell us it is ſo; the Pope is St. *Peter*'s Succeſſor, and they are ſure of it; and you muſt believe it; and the Church has given you her Word for it; and the Church being infallible, all ſhe ſays is ſo.

Daugh.

Daugh. That is talking Folks down with great Words.

Fa. But beſides this, Child, they have put this very ſacred Succeſſion, and the Primacy that attended it, upon a wrong Foot too; for if St. *Peter* ordain'd and conſecrated St. *Clement*, and gave him, as is ſaid above, all the Powers that Chriſt gave him, (*Peter*) and to him, and ſuch as he ſhould appoint in his Place; then St. *Clement* ſhould have appointed his next Succeſſor, in the ſame Manner.

Daugh. And every Succeſſor ſhould have appointed another; and ſo on to the End.

Fa. Certainly; how elſe can it be call'd a Succeſſion?

Daugh. And has it not been ſo, Sir?

Fa. Far from it; for, on the contrary, the Cardinals choſe the Popes; and ſo, as one Author ſays, the Biſhops of *Rome* are rather the Succeſſors of *Simon Magus*, than of St. *Peter*.

Daugh. But why of *Simon Magus*?

Fa. Becauſe the Cardinals have been often divided into Factions and Parties in their Choice, often over-aw'd by Power, brib'd by Money, ſway'd by Intereſt, biaſs'd by Favours, and, in a Word, many Ways, I might ſay every Way, corrupted in electing a Pope, and giving a Succeſſor to St. *Peter*.

Daugh. Do theſe Things appear, Sir?

Fa. Hiſtory is full of them, Child; nay, their own Hiſtories: It would put an End to all the other, and more needful Part of our Diſcourſes, to pretend to give you the Particulars.

Daugh. But it would be very diverting, Sir.

Fa. I ſhall give you frequent Examples of it, in our other Diſcourſes, as we go on.

Daugh. But, Sir, may we not know a little, what has been the Conſequence of this Way of

chuſing the Succeſſor by the Cardinals; I mean the Conſequences which have been evil: For otherwiſe, I do not ſee but St. *Peter* might have appointed a Set of ordain'd Biſhops to chuſe the Succeſſor, as well as give every ſingle Succeſſor the Power to ordain another.

Fa. I ſhould have ſaid ſo too, perhaps, if St. *Peter* had done ſo; but 'tis evident he did not; nor do they pretend to it.

Daugh. If they do not pretend to it, to be ſure he did not.

Fa. As to the Difference firſt, this is one certain Difference, and which could not have happen'd; namely, that ſometimes the Cardinals have been ſo divided into Factions and Parties, that they have choſen Two or Three, nay, Four Popes at a Time, and frequently Two.

Daugh. So the Church has been a Monſter indeed, with Three or Four Heads on!

Fa. Sometimes thoſe Heads have ſo furiouſly oppos'd and acted againſt the true Chriſtian Spirit of a Primitive Biſhop, or Head of Chriſt's Church, which was to be no Striker, not given to filthy Lucre, and the like, 1 *Tim.* iii. 3. that they have purſu'd one another with Sword, Fire, and Blood; and have embroil'd, at leaſt, the whole Chriſtian World in War and Confuſion to ſupport them.

Daugh. This indeed could not have happen'd, if the preceding Biſhop had always ordain'd one ſingly to ſucceed him.

Fa. Again, the ſeveral Factions of Cardinals, ſupported by the ſeveral Powers and Princes to whom they belong'd, have been aw'd or influenc'd ſo by the ſeveral Intereſts of thoſe Powers, that they have not been able to agree in any Choice at all; and ſo the Chair has been va-

cant,

cant, and the Church without any viſible Head at all, for ſeveral Months.

Daugh. A living Body without a Head! that's as bad a Monſter as the other.

Fa. It is a Monſter indeed, every Way.

Son. But, Sir, is not this chuſing a Succeſſor by the Vote of a certain Number of ordain'd Perſons, that are Cardinals, or Biſhops, or what elſe you pleaſe, moſt like to ſecure to the Church a certain Succeſſion of Perſons fit for the Dignity, of truly holy Lives, unſpotted Characters, and fully and fitly qualify'd for the Chair?

Fa. Why that is pretended; I ſuppoſe 'tis one of the Arguments your Brother brings.

Son. It is ſo, Sir, and therefore I mention it; for he inſiſts much upon it.

Fa. Bid him look back upon the Hiſtory of the Lives of thoſe holy Perſons, and do it but with Impartiality, and bid him tell you impartially what he thinks of them.

Son. We have had ſomewhat like that already, Sir; and he tells us the Chair has been fill'd with a Set of the moſt glorious Perſons, a Choir of Angelic Heavenly Bodies, a Heavenly Troop; ſo many Saints canoniz'd in Memory of their Miracles; ſo many Martyrs and Confeſſors canoniz'd for the Remembrance of their Sufferings; ſo many Champions made famous for their ſteady Defence of the Church; that no ſuch illuſtrious Roll can be ſhew'd in the whole World.

Fa. A fine Flouriſh truly! but 'tis all a general Bluſter; he did not, I ſuppoſe, come to Particulars.

Daugh. Yes he did, Sir, at another Diſcourſe, but they are too many for my Head.

Fa. Well, let me ſpeak to the General then, firſt, and I'll come to Particulars afterwards. In Anſwer to this, take the Word of a right famous

Engliſh Author upon this very Head, 'The Popes, 'Succeſſors (as they now call themſelves) of bleſ-'ſed St. *Peter*, have been, *ſays he*, ſuch a ful-'ſom Pack, what with Atheiſts, Blaſphemers, 'Wizards, Conjurers, Murtherers, Rebels, Trai-'tors, Adulterers, Whoremaſters, Sodomites, Per-'jured, Lyars, Mercileſs, Apoſtate, Avaritious, 'Revengers, Raiſers of War, and Promoters of 'all Kinds of Civil and Religious Strife and Diſ-'ſention, that not *Heathen Rome*, with all her '*Cæſars*, no not her *Nero's* and *Domitians*, could 'ever match them.

Daugh. That Author and my new converted Brother have ſtrangely differing Notions ſure of the Succeſſors of St. *Peter*.

Son. They have read the Writings of other differing Authors upon the Subject.

Daugh. And read thoſe Writings too with a different Taſte.

Fa. There is a great deal in that, Child, I muſt own; for the grand Affair of *believing Lyes*, on which much of Popery depends, is founded in the Taſte of Reading.

Daugh. I find, Sir, Prejudices go a great Way.

Fa. But would not do ſo, if People, read with a ſincere Endeavour to diſcern real and diſcernable Truths; but if they come reſolv'd to be deluded and impos'd upon, they ſhall be ſo.

Daugh. But is it ſo in Truth, Sir? Has there been ſuch a Race of infamous Wretches in the Papal Chair?

Fa. I'll give you a Liſt of a few, Child, that you may recommend to your Brother to enquire after them.

Daugh. I hope they ſhall be ſuch as are to be enquir'd of.

Fa. Yes, yes, and their own Hiſtorians will acknowledge them.

Daugh.

Daugh. Not Pope *Joan*, Sir, I hope; for he denies every Word of that Story.

Fa. No, no, I'll reſerve her for another Occaſion.

Daugh. I care not what they are then.

Fa. Take a ſhort Liſt, I ſay, and let your Brother make the beſt of them.

John XXIII.
Gregory XII.
Benedict XIII.
} All Popes together, and all caſhier'd by the Council of *Conſtance*, as illegally promoted; theſe I name to that Part only.

Daugh. But, Sir, I was ſpeaking of their perſonal Characters.

Fa. But, Child, the vile Methods they uſed to get into the Chair, and keeping Poſſeſſion by force, may, I hope, denominate them to be Men of Characters wholly unſuitable to be Succeſſors of the bleſſed St. *Peter*.

Daugh. That's true, Sir: Well, then we will admit them for three.

Fa. Then I go on thus from the ſame Author.

Pope *Eugenius* convicted by the Council of *Baſil* of Hereſy and Schiſm; but I will be content your Brother ſhall ſtrike him out; for *Bellarmine* himſelf, the *Goliah*, or Champion of Popery, and of the Popiſh Church, acknowledges, in his 4th Book, Chap. 8. that there have been no leſs than Forty Popes accuſed of Hereſy and Error.

Marcellinus ſacrific'd to the Heathen Gods. *Bellarmine*, to excuſe him, ſays, he was not an Infidel, or an Heretick, and taught nothing againſt the Faith, only fell, in that one thing, and was guilty in the outward Act.

Daugh. Fell, Sir! I thought the Popes never fell; they are infallible.

Fa. You mean, Child, they pretended to be ſo; but it ſeems this Pope fell, and therefore was not.

Daugh. Pray go on, Sir, I would not interrupt your Hiſtory of Popes; for 'tis very ſtrange, and very uſeful to know.

Fa. Well, I have a long black Liſt for you; and therefore, giving up thoſe two for petty Fellows, whoſe Crimes are not conſiderable to rank with thoſe that I have to tell you of;

1. There's *John* XIII. *Platina*, their own Hiſtorian, ſays he had, from his Youth up, been debauched with all Manner of Vice and Wickedneſs; what Time he had to ſpare from his Luſt, he employ'd more in ſporting than in praying; and, in a Word, that he was the moſt flagitious Rogue that ever was before him: Pray mark he does not ſay, *that ever was after him.* He cut off one Cardinal's Hand; another's Noſe; pull'd out the Eyes of others; and the Tongues of others; committed Inceſt with both his Siſters; drank a Health to the Devil, call'd upon the Devil to ſend him Luck at his Dice; and, at laſt, he was taken and ſtabb'd in the very Act of Adultery. This, I hope, may paſs for *One*, in the Liſt of the *Moſt Holy Fathers.*
2. *Sylveſter* II. As *Marcellinus* ſacrific'd to Idols, ſo *Sylveſter* to the Devil. He was a Man of great Study and Learning, but turn'd it all to wicked Purpoſes; and, finally, to Magick and Conjuration; and, prompted to it by Ambition, he ſought to Witchcraft and Sorcery;

Sorcery; he obtain'd the Archbiſhoprick of *Rhemes*, and then that of *Ravenna*, by the Aſſiſtance of the Devil; and, at laſt, puſhing at the Triple Crown, he obtain'd it by the Devil's Help too, but upon this expreſs Condition, that after his Death he ſhould be wholly the Devil's: It is true, he is ſaid to die very penitent; but that this was his Character, to the very Time of his Death, *Platina* acknowledges.

3. *Benedict* IX. obtained the Chair by Magick, that is by dealing with the *Devil.* The ſame Author ſays, that, after a while, he was turned out, and *Sylveſter* III. choſen; but that *Benedict* got it again, and then ſold it; I ſay, ſold the Chair, Infallibility and all, to *Gregory* VI. After his Death, he walked, as we call it, and appeared to ſeveral, in the Shape of a terrible Monſter. 'Tis alſo ſaid, that he made Two of his Fellow *Magicians* Cardinals; and that they Three uſed to meet in certain private Places, and raiſe the *Devil*, in order to conſult with him for the carrying on the vileſt Things, not fit to mention.

4. *Hildebrand*, or *Gregory* III. was a Necromancer; and when Pope, a Fury. He three Times kindled War in *Germany*, by curſing the Emperor *Henry* IV. and declaring his Subjects abſolv'd from their Allegiance; and was the Cauſe, as Hiſtorians relate, of the Loſs of 300,000 Mens Lives; and thirteen bloody Battles which were fought on that Occaſion: Whence, he was Sur-named *Hellebrand*, or the Brand of Hell.

5. *Boniface* VIII. got to be Pope by a Cheat; cauſing a Voice to be made thro' a Pipe, to Pope *Celeſtine*, a harmleſs well-meaning Pope, commanding him, as from Heaven, to quit the

Chair; which the poor old Man did, againſt the Perſuaſions of powerful Friends, who would have ſupported him; but reply'd, That he would do what God, who had ſpoken to him, would have him.

Daugh. But, Sir, that was very honeſt and pious in that *Celeſtine*, was it not?

Fa. Yes, but it was a ſorry Token of Infallibility, that he could not tell the Voice of God, from an Impoſture and a Cheat.

6. *John* XXIV. had Fifty Articles, containing almoſt all manner of Vices, exhibited againſt him, to the Council of *Conſtance*; ſuch as Inceſt, Fornication, Adultery, Poiſoning, and Atheiſm, without Piety towards God, or Faith towards Men.
7. *Alexander* VI. was a Poiſoner, a Murtherer, an Adulterer, inſatiably Avaritious; and, as one Author, ſays of him, an *Univerſal Villain.*
8. *Liberius* turned *Arian*, and denied the Divinity of that Jeſus, who gave *Peter* all his Power, Keys and all: I hope you'll allow him, Child?
9. *Julius* II. a warlike Pope, ſet all the World together by the Ears; he was a Murtherer, an Adulterer, and, to crown all, a Sodomite. Are you ſatisfied now?

Daugh. Yes, Sir, by all Means; I think there's enough to begin with.

Fa. No, no, pray take a few more.

10. *Leo* X. a Man wholly addicted to all Manner of Voluptuouſneſs and Pleaſures; to ſupport which, he ſold the publick conſecrated Jewels, nay, even the ſacred Ornaments of the Church: This was he, who curs'd *Luther* to the Pit of Hell;

Hell; and who, by ſelling out his Pardons, opened the Door to the Reformation. He cauſed himſelf to be blaſphemouſly call'd, The *Lyon* of the Tribe of *Judah*, his Name being LEO; He called the Goſpel, the Fable of Chriſt; and at his Death, declared, that he believed nothing of either, Heaven or Hell.

11. *Paul* III. a Magician, a Poiſoner; committed Inceſt with his own Siſter, and his own Daughter, murthered his own Mother and his Nephew, and a young Lady in Diſguiſe of a Layman, and committed innumerable other Villainies.

12. *Julius* III. a Blaſphemer, and voluptuous unto Madneſs and Outrage; who being forbid to eat Pork, by his Phyſicians, told them, he would have it in Spite of GOD.

13. *Paul* V. who cauſed his Picture to be placed in the Frontiſpiece of Books, that were dedicated to him; with this blaſphemous Motto inſcribed to him:

PAULO QUINTO VICE-DEO.

To *Paul* the Vth. The VICE-GOD.

Daugh. O, Sir, ſtop, I beg of you! I am quite ſick of *Popes*, and my Brother will be quite mad.

Fa. I can give you another Dozen or Two, Child, whenever you want them; tho', 'tis enough to make any one ſick not of Popes only, but of Popery too.

Daugh. Indeed it is ſo; but too ſurely my Brother never read thoſe Things.

Fa. I don't know that, indeed, Child; but I know this, that he might have read them, and may ſtill, there's no Difficulty in examining the Stories of every one of them.

Daugh.

Daugh. And, I wonder, how any Body can be a Papiſt, that has read them?

Fa. Yes, yes, the Papiſts have a Way to believe againſt their Senſes in many Things; and indeed, 'tis neceſſary to them to do ſo, they cannot be Papiſts elſe.

Daugh. Well, I think I have enough for my Brother, for one Rencounter; I'll ſee what he ſays to them.

The End of the Fourth DIALOGUE.

DIALOGUE V.

THE Diſcourſes which happened between this good Chriſtian inſtructing Father, and his eldeſt Daughter, and which are mention'd in the laſt Dialogue, reliſhed ſo well, and made ſuch Impreſſions upon his Children; that they, as well as himſelf, were very deſirous of having the agreeable Conferences continued; and therefore, in a few Days, the Father took Occaſion to introduce the Diſcourſe on another Occaſion, which was thus:

Their Brother frequently brought his Friends, as he called them, with him to viſit his Brothers and Siſters; and they always obſerved, that moſt times that he did ſo he endeavour'd to embark thoſe Friends of his in the Diſcourſes which paſs'd between the young Family and himſelf. But one Time in particular, his Siſter happened to have a Proteſtant Miniſter, and another Gentleman, at Dinner with them; when he, with one of his Friends, which

which was, in ſhort, a Prieſt, tho' he called him a Doctor of Phyſick, came to viſit them.

After Dinner, he (the Brother) according to his uſual Manner, began to banter and jeſt with his Siſter upon the old Subject; and ſhe being prepared, by the Diſcourſes ſhe had had with her Father, began to jeſt with him as faſt; and particularly, ſhe, every now and then, threw a Pope in his Way, one of the Liſt; and would ask him, how he lik'd the Picture, till her Brother began to be ſick of the Diſcourſe.

The Proteſtant Miniſter ſmil'd, ſo did (the Prieſt) the Doctor. The Gentleman who came with the Proteſtant Miniſter, was a Man of Learning, and, as I think, a Profeſſor of Science, in one of the Colleges at *Cambridge*, but whether in Orders, or not, I do not remember; but, he was a Man of a wonderful deal of Wit and Good-humour, had an extraordinary Fluency of Diſcourſe, and he laugh'd heartily in Favour of the young Lady, which, at laſt, began to turn a little upon the Brother, with a kind of Admonition, or Caution rather, that he ſhould not enter too far into that Part of the Cauſe; that he would loſe Ground by it; and that the Lives of the Popes would not bear a Hiſtory.

The young Gentleman ſaw too well, that he ſhould not be a Match for his Siſter, and that Gentleman for her Aſſiſtance; and particularly, becauſe the Gentleman had all the Stories of thoſe Things at his Tongue's End; But he had ſo much Cunning, as to embark his Friend, the Prieſt and that Gentleman, in another Diſcourſe; in which, they diſputed with much Learning on both Sides, and not a little Art on the Prieſt's Side, who was a Man of Learning; but had the worſt of the Diſpute, as he had, evidently, the worſt of the Cauſe.

However, by this Turn, the Brother had the happy Advantage of getting the Gentleman off of his

his Hands, and putting a Stop to his Siſter's Satyrical Turns, about the ſcandalous Popes; which Diſcourſe had almoſt put him into a Rage, the Evidence of the Facts being manifeſtly againſt him.

Upon theſe Particulars being related to the Father, the following Diſcourſe came on, *thus:* After ſhe had told him, how her Brother ſhuffled off the Diſcourſe about the Popes, and gave her no Opportunity to name them, as ſhe intended, ſhe added; And then, Sir, our Friend Mr. ——— of *Cambridge*, and his Prieſt, fell into Diſcourſe; and my Brother, as it were, liſtening intirely to them, and ſeeming pleaſed with their being engaged, bid us frequently obſerve, this, or that Particular, and ſo we had no Room to go on with the Popes.

Fa. So, you have not given him their Names and Stories as you intended.

Daugh. No, Sir, not yet; but he ſhall certainly have them, as ſure as he has a Chriſtian Name; I won't abate him one of them.

Fa. But what did the Gentleman diſpute of, pray?

Daugh. Why, Sir, the Prieſt inſiſted, that the *Roman* Church was once acknowledged by the Proteſtants themſelves, to be the moſt true, ancient, and only primitive Chriſtian Church; and being once ſo, ſhe could not have forfeited that glorious Title, by any Errors or Malverſation of her Members; who, whatever they were, or whatever they did, in Deviation from the Principles profeſſed, the Church could not ſuffer any juſt Cenſure, unleſs thoſe Deviations were likewiſe univerſal and general, and committed as ſuch.

Fa. Very good; then he would have it, that the Church muſt be univerſally Pure, and univerſally Corrupt, both at the ſame Time.

Daugh. I do not underſtand how you mean.

Fa.

Fa. Why, that the Church profeſſing pure Principles, could not be degenerated, tho' all her Members were ſo; as if the whole Body of Chriſtians, in the World, were not the Church.

Daugh. But he inſiſted, that the whole Body was not degenerated.

Fa. I ſuppoſe the Gentleman could give him an Account of the great Defection in the *Roman* Church, from the firſt Inſtitution; for you ſay, he had the Hiſtory of it by Heart.

Daugh. Yes, and from the firſt Practice too; he was very particular.

Fa. What could he anſwer to that?

Daugh. Why, he demanded an Account when, and at what Time, thoſe Defections were made; under whoſe Government of the Church; and how far the Church approved, or did not approve, in Caſe of any of the particular Deviations, which were named.

Fa. There was a general Anſwer ready for that.

Daugh. But the Gentleman had ſo much of the Hiſtory of the *Roman* Church at his Fingers End, that he anſwered him almoſt to every particular Caſe locally; he is a Man of wonderful Memory.

Fa. Could the Prieſt ſay, there were no Defections?

Daugh. No, he did not ſay that, but he inſiſted thus: If thoſe Things, ſays he, that we defend, and that you Proteſtants condemn, be, indeed, Errors and Innovations, yet they are ſprung up in Modern Time, ſince the Primitive Days of the Church, when you acknowledge her to be Pure; ſo that you may certainly aſſign the Times in particular, and the Perſons when, and by whom thoſe Errors and Innovations were firſt advanc'd and brought into the Church; but this you are not able to do; *Ergo*, they are not Modern Errors and Innovations, but Primitive Truths.

Fa.

Fa. That Argument has a great deal of Popiſh Subtlety in it, I aſſure you.

Daugh. But, *I aſſure you*, Sir, the Gentleman drove him from it, very handſomely.

Fa. How, pray? For if the Prieſt was a ſubtle Diſputant, the Gentleman might find it hard.

Daugh. Why, firſt, he denied that ſuch Proof could not be made; on the contrary, entring into Hiſtory, he quoted him Time and Place, I aſſure you, for ſeveral Things, which I was ſurpriz'd to hear, come ſo readily, in an accidental unſtudied Diſpute from a Stranger; but he is well read, that I muſt ſay of him.

Fa. Well, 'tis a notable Point, how did it go off?

Daugh. Why, after he had, as I ſay, rumag'd, by Story, from one Age to another, and found him Fathers and Authors for ſeveral capital Articles, he went from them all, thus: But what, *ſays he*, if we could not name you Time, and Place, and Perſons, for all the Errors introduc'd into your Church; it proves nothing but the Knavery of the Regiſters and Hiſtorians in your Church, who have razed out of their Regiſters and Writings, whatever might be found there to their Prejudice; and even in many Caſes, the Regiſters and Writers themſelves, filling their Libraries with falſe and Legendary Tales of Things inconſiſtent and unjuſt, falſe both in Fact and in Chronology.

Fa. And did he give him Examples of any of theſe?

Daugh. Abundance; and that, with naming him the Books, and the very Chapters and Pages.

Fa. That was a wonderful Memory, indeed.

Daugh. But that was not all; he told him alſo, that, waving all this, he inſiſted, that his Propoſition was falſe; and that bringing in a certain Proof of Time, Place, and Perſon, was not always practicable, and, on the other Hand, not always neceſſary.

Fa.

Fa. That is certain.

Daugh. For that, many Times, ſaid he, Truth may be forſaken, and Error embraced in its Stead; and yet, no Certainty left to Poſterity of the preciſe Time when it happened.

Fa. That is true, and eſpecially is ſo here, upon the Foot of the Craft of the Prieſts, who have, as it ſeems he told him, raz'd ſuch Things out of the ancient Writings, and ſuppreſt the Originals, in all Places where they have had Power in their Hands.

Daugh. But then, he offered to enter into the Proof of the Particulars, with reſpect to many more than thoſe which, as I ſaid, he had mention'd before.

Fa. He might have done it in many of the moſt conſiderable.

Daugh. But he inſiſted alſo, that it was needleſs; that it was ſufficient to prove the Error it ſelf, and that it was an Error, and that it was practiſed in the *Roman* Church; which was enough to prove it an Innovation: no Error being allowed in the Primitive Times, when the Church was Pure.

Fa. I ſhall add alſo, what another learned Author ſays of it; that the Errors among them now, are ſo notorious, that 'tis fitter to redeem the Time by amending them, than needleſs to ſpend Time in proving when they were introduced.

Daugh. That is certainly true.

Fa. In the Parable of the *Sower*, it was not known when *the Enemy ſowed the Tares*, but, it was evident, they were ſowed; for there they were, and it muſt be by an Enemy.

Daugh. Yes, and the Buſineſs then was to root them out.

Fa. Ay, and 'tis certain too, that they were ſowed *while Men ſlept.*

Daugh. Indeed, the Gentleman proved, fast enough upon him, that Errors, and Innovations, and Inventions of Men, were among them.

Fa. And left him to prove when, and how they came there?

Daugh. Yes, and he had the better of him exceedingly, in that particular Method.

Fa. Did he come to Particulars then?

Daugh. He offered to do so, in several Cases; but the other declined it, with all the Artifice imaginable.

Fa. Did he name any of the Errors, which he offered to make Proof of?

Daugh. Yes, I say, several such (1.) The Image Worship, or Idol Worship, as he call'd it. (2.) The Celibacy of their Clergy forbidding to marry. (3.) The granting Indulgences. (4.) The Monastick Orders. These he offer'd to prove to be Innovations; and also to shew him the Time and Persons, when, and by whom they were brought into their Church.

Fa. I find, indeed, he was too hard for the Priest.

Daugh. Yes, he was so; and my Brother saw it, and therefore came in to his Relief; for he interrupted them, pass'd some Compliment upon them, and so put an End to the Battle.

Fa. Did they make any Appointment to meet again?

Daugh. Our Gentleman offer'd it, but the otner pretended he was going out of the Kingdom to Travel; I know not whether to *France* or *Italy*.

Fa. He had no Mind to come to it again.

Daugh. We all thought so, indeed.

Fa. 'Tis their usual Way to shift off Disputes, when they are over-match'd.

Daugh. I was very sorry for it; for I would fain have had them gone on, for our own Information.

Fa.

Fa. In what, Child? What would you have been informed of?

Daugh. I would have been glad to have ſeen a little of the Hiſtory of Error; and how, and when it was poſſible ſuch a Multitude of ſcandalous Things could be introduced.

Fa. Why, firſt, Child, I ſhall tell you; the Prieſt was cunning in beginning to put the Proteſtant upon the Proof of Things that admit no Proof; but I will ſet you to Rights in that, upon Two Foundations.

1. Many of their Errors may be Hiſtorically accounted for, the Time when, and Perſons by whom they were introduc'd be aſſigned, and that's enough to prove the Charge; namely, that they have been guilty of Innovations.
2. Others, whoſe Original and Authors are not to be found, are to be proved upon them by their Practice; and ſo they are lyable to being made the Authors, even in every Age.
3. As it is not poſſible to come at the Particulars of ſome, ſo it is not neceſſary, ſince the Fact, as above, is prov'd by the ſubſequent receiving them.

In the Parable of the Sower, 'tis evident, that Tares were ſowed; for the Servants brought the Husbandman word, that they were ſprung up; What does the good Man infer? An Enemy has done this; that needs no Proof: The Maſter of the Farm did not do it, he would never have ſowed Tares among his own Wheat; it muſt be a Rogue, an Enemy: *An Enemy to me, to my Family, to my Houſe.* This the Husbandman declares.

But here comes the nice Inquirer; Who did it, and when? what Enemy was it? The Anſwer is direct, *viz.* that The Queſtion is impertinent; it was done,

that appeared. The Husbandman did not do it, that was not rational; as to the Inquiry, *Who?* The Text ſays, 'twas done while Men ſlept; if they were aſleep, how could they ſee them? And if they did not ſee them, how could they produce them, or tell who they were? If the good Man had known what Hour, *&c.* the Thief would have come, or the Enemy would have come and ſown the Tares, *Matt.* xxiv. 43. he would have watch'd, but he came unawares.

Daugh. That Story anſwers them very directly: Errors like the Tares, were, do doubt, ſown in the Dark, while Men ſlept, and were not aware of them.

Fa. Beſides, Child, the Introduction of Error is always clandeſtine; the Nature of the Thing requires it; it muſt be ſo; 'tis a Work of Darkneſs; People would not receive ſuch Things in the Light, with their Eyes open; *in vain is the Net ſpread in the Sight of any Bird.*

Daugh. That's true, indeed, 'tis not likely they ſhould bring in ſuch Things openly, in the Face of Authority, and of Truth.

Fa. Again, the Doctrine we complain of, is a Myſtery of Iniquity; the whole Syſtem of Popery is a dark Cloud; 'tis a cunningly deviſed Fable: Myſteries, you know, are Secrets wrought ſlowly and by Degrees, craftily and ſubtilly, and not eaſily to be diſcovered. The grand Hereſies of the *Arians*, ths *Neſtorians*, and others, which I ſhall name to you hereafter; the Schemes of *Mahomet* and *Socinus*, and ſuch as thoſe, were open Violences offer'd to the Church; like a Rape upon a chaſte Virgin, brought on by Aſſault, carried on by Force of Arms, and Terror of Soldiers; innumerable Legions proclaimed their Doctrines and Dominion, and they knock'd down all Oppoſition.

Daugh.

Daugh. I ſuppoſe, that was the Reaſon that they converted whole Nations at once; that is to ſay, forced them to own their Doctrines.

Fa. It was ſo; the Princes and Leaders of the barbarous Nations, when, at laſt, they called themſelves Chriſtians, were generally *Arians*; and even *Conſtantius*, the Succeſſor of *Conſtantine* the Great, was an *Arian*: So that Hereſy was fix'd by the whole Power of the *Roman* Empire, and by the Power of the *Goths* and *Vandals* too.

Daugh. But we are upon leſſer Errors, which, tho' they were as fatal to the Chuch, yet did not break out with Force and Violence as thoſe did.

Fa. That's true; Popery, like a Chronick Diſeaſe, began ſilently and ſecretly in the Blood, then getting a Head, ſpreads like a Gangreen.

Daugh. The Cockatrice, it ſeems, was long a hatching its Eggs.

Fa. The *Romiſh* Apoſtacy, is a ſecret clandeſtine Departure from the Faith, ſtealing inſenſibly upon the Church.

Son. A ſlow Poiſon works ſure, and a ſlow Fever is the hardeſt to be conquered by Remedies; it takes Root deep, tho' gradually in the Blood.

Fa. Hereſy, like Rebellion, is an Enemy bold and adaucious, ſhews itſelf by Inſult and Defiance in the Day-light, and brandiſhes the Sword in the Teeth of Oppoſition.

Son. But, Apoſtacy is a ſecret Treaſon, managed by Fraud and Conſpiracy, and goes on with a conſtant Supply of the ſame Arts, till it breaks out in a Flame of general Practice.

Fa. Nay, ſometimes private Opinion may have been broach'd, without any evil Intention, but by falling into worſe Hands, have been carried on to Extremes, ſuch as have turn'd into avowed pernicious Errors; and thus petty Innovations have grown up to monſtrous Impoſitions.

Daugh. But how came it to paſs, that the true Profeſſiors, who always embraced and adhered to the Truths of Religion, did not openly oppoſe thoſe encroaching Errors?

Fa. Why, that may be accounted for too; ſuch true Profeſſors there have always been, nor have they been wanting, even in thoſe Caſes, to oppoſe, as far as they were able, theſe Innovations; but they have generally been over-powered, perhaps, ſilenc'd by Force, and ſo ſunk under the Weight, and obliged to ſatisfy themſelves, mourning in ſecret.

Son. And, perhaps, not thinking themſelves oblig'd to break off from Communion, on Account of differing Opinions.

Fa. That fatal Charity has, indeed, done great Miſchief in God's Church; fearing to break off Communion with the Church, where good Men contenting themſelves with not allowing the Corruptions of Faith, into which ſhe fell, and cleaving to the Truths which ſhe yet retained, have made the Change of her Principles the leſs conſpicuous, and have helped to conceal Error by an over-charitable, but really criminal Silence, at petty Innovations, till they have grown up to fatal Defections from the Truth.

Daugh. It is very plain, Sir, the greateſt Fire burſts out from the ſmalleſt Sparks.

Fa. Thus for Example:

They that innocently granted St. *Peter* to be Chief among the Apoſtles, little dream'd of giving the Pre-eminence to a Pope, on Pretence of being his Succeſſor.

They that at firſt vigorouſly urg'd Chriſtians to Acts of Charity and Piety, Diſtribution of Goods to the Poor, and the like; little thought that the Doctrine of Works ſhould be ſet up equal to Faith and Repentance, be made meritorious of Heaven, and Means of our Juſtification and Acceptance with God.

He

He that firſt, for mere Ornament, and for Hiſtorical Memorandums, to put us in mind of the good Lives of the Saints and Martyrs eminent in God's Church, cauſed their Pictures and Sufferings to be repreſented, and hung them up, either in their Houſes or Churches; little thought, that, like *Gideon*'s Ephod, the People ſhould go a whoring after them; that they ſhould be made a Snare to them, that the People ſhould worſhip them in Breach of the Second Commandment, and that Idolatry ſhould come to be decreed for an Article of Faith.

Son. No, Sir; and ſo, I ſuppoſe, they who, in Teſtimony of the Reſurrection, and acknowledging the Mercy of God to their departed Friends, perhaps, wiſh'd well to their Souls, little thought it would be run up by the ſuperſtitious Monks, to a Praying for the Dead.

Fa. Thus, many of the particular Errors of the Church of *Rome*, ſprung up from innocent and inoffenſive Beginnings; and which, for want of being cruſh'd in their Birth, have come inſenſibly on, till they have laid the Foundation of prodigious Exceſſes; and yet the Progreſs has been ſo inſenſibly ſlow in its Degrees, that we cannot trace the Beginnings of it.

Son. I don't think 'tis very material neither, whether we can or no.

Fa. But beſides, there are ſo many groſs Innovations, of which we can give a particular Account, as well the Time when, as the Perſons by whom they were impoſed, that there is no Room for them to lay hold of the pretended Deficiency in the Proof of others.

Daugh. Sir, you are acquainted with the Hiſtory of thoſe Things; I wiſh you would give us ſome Account of them in ſhort, for 'tis too long to keep the whole Tale in our Heads.

Fa. Why firſt, there is the praying to, and worſhipping Saints and Angels; where do ye think they had it?

Daugh. I ſuppoſe, from ſome very devout, and diſtreſſed Creature, that cry'd for Help (in its extreme Miſery) to any one that he thought could hear him.

Fa. No, no, it came from the *Devil*, from *Paganiſm* and *Heathen* Rites; and I think, they may be ſaid to be of the *Devil*, without Offence to any Body.

Daugh. Paganiſm is *Devil*'s Worſhip, indeed, in the Perfection of it; but did it come from them?

Fa. The Saint and Angel Worſhip among the Papiſts, is nothing more or leſs than a Piece of *reviv'd Paganiſm.* The Pagans had firſt their *Dii Superi*, their Gods of the higher Claſs, or originally ſo; and they had the exalted Spirits of their departed Hero's: And theſe they worſhipped juſt as the Papiſts do the Saints and Martyrs, and pray'd to them as Interceſſors with the ſuperior Deities. Let the Gods be worſhipped, ſays *Cicero*; as well Those of the high Rank, always Celeſtial, as Those, who, their illuſtrious Actions have exalted into Heaven: And in another Place, *Let the Rites of the Ghoſt Gods be kept inviolable, and let them, after Death, be worſhipped as Deities of an inferior Rank.*

Daugh. That's Popery exactly.

Fa. You ſhall ſee it more nicely imitated preſently.

Daugh. In what, Sir? 'Tis not poſſible to have a more exact Copy from ſo known an Original.

Fa. But it may be farther illuſtrated, by ſeeing in what Capacity thoſe Under-Deities were worſhipped, what Uſe they made of them.

Son. I ſuppoſe, as Interceſſors with *Jupiter*, the Father of the Gods.

Fa.

Fa. Yes, juſt as the Papiſts do with the *Virgin Mary*, to intercede with her Son. See *Plato*, in his Book, *in Sympoſio*: 'All Intercourſe between the 'Gods and Men, is performed by Dæmons; they 'are the Carriers of Mens Prayers to the Gods, 'and they bring back the Rewards of our Devo-'tions to Mortals.' Again, *Apulcius*, a noted Pagan Author: 'All Things, *ſays he*, are done by 'the Will, Power, and Authority of the Cœleſtial 'Gods; but by the Means, Diſpatch, and Admini-'ſtration of Dæmons.

Daugh. This is all Popery again, to the Life.

Fa. Theirs is Pagan *Popery*, and ours is Popiſh *Paganiſm*; in purſuit of this happy Original, Image-Worſhip, and Praying to Saints, have been introduced into the Church; and 'tis remarkable, that generally, as it has derived from *Devil* Worſhip and Paganiſm, ſo it has been handed into the Church by Hereticks and Innovators; For Example,

Peter Gnaphæus, a Schiſmatick, and an Heretical Biſhop of *Antioch*, in the Fifth Century, firſt inſtituted the Worſhip of the Bleſſed Virgin *Mary*; and as the Hiſtory of *Magdeburgh* has it, that her Name ſhould be called upon in the Church: And this, ſays a noted Author, was the firſt Piece of Saint-Worſhip that was ever ſet up in the Church.

The Extraordinary Flouriſhes of the learned Orators in the earlieſt Days of Chriſtianity, laying themſelves out in their extravagant Praiſes of the firſt Martyrs, and ſuffering Saints of the Church; whoſe Memories, the Chriſtians of thoſe Ages, had in extreme Veneration; I ſay, the conſtant Panegyricks made on their Faith, their Conſtancy, their Patience, recommended their Memory ſo to the Reverence and Eſteem of the ſucceeding Ages; that, in ſhort, it opened the Door to their being, at length, Idolized; and tho' they were very good Men, that did thus recommend the Memory of the Saints, as St.

Jerom in particular: Yet, the Conſequence, which was unforeſeen by them, was fatal; and *Vigilantius*, in a Treatiſe learnedly written on that Occaſion, blames *Jerom* exceedingly for it, on that Account.

Daugh. They did not foreſee the Conſequence, I ſuppoſe.

Fa. No, no, ſo *Vigilantius* tells him, and ſo it has prov'd ſince.

Son. It ſeems to me, to be a Worſhip fit for Pagans and Hereticks only, a Set of People that can worſhip any Thing.

Fa. It is plain from the Word of God, that no religious Worſhip is to be inſtituted without the expreſs Command of God.

Daugh. I do not think they can ſhew any Command of God, for worſhipping Saints and Angels.

Fa. Command! Child, 'tis expreſly forbidden, *Matt.* iv. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* And *Gal.* iv. 8. the Apoſtle blames thoſe who with religious Reſpect, did ſerve thoſe, *who by Nature were no Gods.*

Daugh. The Scripture is very full of Prohibitions, I think, almoſt every where; I don't want to be convinced of that, I only want to hear whence they had it.

Fa. As for that, Child, 'tis evident, 'tis one of the Doctrines of *Devils*, which the Scripture ſpeaks of; and the *Devil*-Worſhippers of thoſe Days, were the Originals from whence the Papiſts took it.

Son. 'Tis all a ridiculous Piece of Worſhip, in my Opinion.

Fa. 'Tis ridiculous on ſeveral Accounts, but particularly on theſe Two.

1. That they do not know, thoſe Saints can hear.
2. They are not ſure, that many of thoſe they pray to, are really Saints, and in Heaven.

Daugh.

Daugh. I have heard, Sir, that ſome of thoſe they have made Saints, and to whom they now pray, were vile, notorious, black, branded Criminals and of ſcandalous Lives; or Impoſtors and Cheats, Broachers of Errors and Hereſies, Doers of Evil, and Teachers of Men to do Evil.

Fa. Nay, ſome of them are imaginary and fictitious, and never were in Being.

Daugh. Is that poſſible? why then they pray, and yet pray to No-body.

Fa. 'Tis no great Matter, for 'tis only a little Lip-labour loſt.

Daugh. But, is that poſſible? Why, 'tis ridiculous.

Fa. Why, what think you of Saint *Kalender*, worſhipped on the firſt Day of the Year, being the Day before New-Year's Day?

Daugh. How can that be? If it be the Day before New-Year's Day, it can't be the firſt Day of the Year, it muſt be the laſt Day of the Year before.

Fa. It is no Matter for that, 'tis the firſt Day of the New Year, and yet, 'tis the Day before New-Year's Day too.

Daugh. Why, that can't be.

Fa. No, it can't be, and yet it can be, both together; that's Popery for you.

Daugh. I deſire to be let into the Secret of it, for 'tis all a Myſtery to me.

Fa. Why, the Caſe is this; In the ancient Almanacks, when there was not ſo many Red-letter Days as there are now; the Title of the Almanack was printed upon the Head of the Leaf in red Letters, thus, *Kalendarius*; which ſignified that the Book was a Kalendar, or, in *Engliſh*, an Almanack.

In Proceſs of Time, and the firſt Almanack-Maker being dead long before, the ignorant Printers omitted the Line, which was uſually placed between the

the Word *Kalendarius*, and the Head of the Column, and ſo *Kalendarius* ſtood juſt in the Column above the Word New-Year's-Day.

Ignorance not declining in thoſe early Churches, there happened ſome Doubt who this *Kalendarius* was; but as it could not be queſtioned, that he was ſome great Saint, with whoſe Worſhip the New Year began, the next Year's Printers placed an S before it, and ſo in a few Years more, it was received for Canonical, that this St. *Kalender*, was an ancient, eminent Servant of God, and that he was received as ſuch by the Church, tho' his Story was not preſerved, or elſe his Name would have been in that Manner, in the Front of the Roll of Saints and Martyrs: And thus, accordingly, the Title of the Almanack is converted into a Saint, with this Abſurdity added to it, *Viz*, that it makes Two firſt Days in *January*, or Two New-Years Days.

Daugh. May I tell my Brother this for a true Story, Sir?

Fa. Yes, that you may, I aſſure you; I will undertake to bring you good Authority for it.

Daugh. But he won't believe it.

Fa. Then take another Courſe; Ask him to ſhew you his Almanack; and when you have look'd it out, ask him who that St. *Calendarius* was.

Daugh. He'll tell me, Sir, 'twas ſome ancient Father, and, perhaps, a Martyr.

Fa. Then ask him, how he makes out Two New-Year's Days.

Daugh. He'll ſhuffle that off too.

Fa. Why then, tell him the whole Story, Child, I'll bring you Vouchers for it, whenever you will.

Daugh. Indeed, I'll give it him at large, let him make his beſt of it: But, Sir, what is this praying

to

to the Saints? He ſays, they do not pray to the Saints, but to them, to pray to God for them.

Fa. Well, if that were all, that is making them Mediators, which is the Office of Chriſt, and him alone; but I'll ſhew you, that they pray to God and the Saints together, as to Principals; to hear, to deliver, and to do for them what they want; and that I may divert you all a little, I'll ſhew you a Piece of an old Popiſh broken *Engliſh* Sermon, or Homily; which is to be found in a Popiſh Book, called, *The Book of Feſtivals*; and 'tis exactly to the Purpoſe, as well to inform you, as to make you laugh; take it in *Old Engliſh*, as we find it. 'Tis appointed for the *Rogation Week.*

Daugh. I love thoſe *Old Engliſh* Homilies, very well.

Fa. You muſt ſuppoſe the Pariſh Prieſt reading this Homily; that is to ſay, preaching it as a Sermon, the Day that the Boys go a Poſſeſſioning, as we call it, or go on Proceſſion, as they call it; that is to ſay, the Three Days before *Holy Thurſday.* The Prieſt being in his *Roſtrum*, or Pulpit, begins thus:

GOOD frends, theſe three days, that is to ſay, Mondaye, Tuesdaye, and Wednesdaye, ye ſhall faſt and go in Proceſſyon, man, woman, and ſervant: for wee bee all ſinners, and none may excuſe them from the Proceſſyon that may lawfully be there. Than hee that withdraweth himſelf fro the Commaundement of holy Chyrche, wilfully, he ſynneth full greivouſly. Firſt, he ſynneth in pryde, for hee is unburom: Alſo he ſynneth in ſloth, that knoweth himſelf in ſynn, and will not do his dyligence to come out thereby; and ryght as he withdraweth himſelf fro the holy Proceſſyon, ryght ſo wyll God put hym from all

all the Company of Heaven, and from all the Prayers that ben done in holy Chyrch, till he come to amendement. Therefore all Chrysten People come togyder and pray these thre days to all the Saintes in Heaven to pray God for us, & put away all the power of the Fende, & kepe us fro all myschefe, perylles, & dede that fallen more this tyme of the yere than any other tyme: For in this tyme fall many grete Thondres and Lightenyngs. And as Lyncolnience saythe, There were Fendes that fluttered in the Ayre, for fere of the blaste of Thonder, when Chryst came to Hell-gates when hee dispoiled Hell: So yet whan they here the Thonder in the Ayre, they bee so agast thereof, that they fall down, and than they go not upp agayne, tyll they have done some cursed dede, and make Tempests on the See, & throw downe Shyppes, & make debate among folk, & make one to slee an other, & kyndle fire to brenne houses, & throw down steeples & trees, & cause women to over-lye their Children, & hang & drown themselve in wanhope & dispayre. Now to put away all such mischeves and power of the Fende, holy Chyrche hath ordained, that all Chrysten people shall go on Processyon, & pray to God & our Lady, and to all the Saints in Heven, for succour. Wherefore in the Processyons Belles bee rongen, Baners bee displayed, and the Crols cometh after: for ryght as a Kynge when he gooth to a Batayle his Trompetts go before, than the Baners, & than cometh the Kinge & his host; soe the Belles bee Goddes Trompettes, the Baners cometh after, than cometh the Crols in Chrystes likeness, as King of Chrysten people. And as a cursed Tyraunt will bee sore aferde and adradde whan hee

hereth

hereth the Trompettes of a Kinge that is his Enemy, so the fende the tyraunt of Hell, is aferd & dredeth him sore whan the Belles rynge, and the Baners ben born, & the Crosse with all the people come, than he fleeth and dare not abyde, and so the Processyon putteth away his power. We rede of the Cytie of Constantine, as the people went in Processyon for a Disease that they had got, as they songe Letany, sodeinly a lyteli Chylde was plucked up into the ayre & borne into Heaven, and the Angels taught him to sing this Song: Sancte Deus, sancte fortis, sancte & immortalis, miserere nobis; this is to saye in English, Holy God, holy strong God, holy God that never shall dye, have mercy on us. And anone hee was let down agayne to the Erth, & than hee songe that same songe, and anone they were delyvered of their Disease. Fro which God delyver us all, & bear us to blysse. Amen.

Daugh. This is a merry Piece of Stuff, indeed, for a Sermon; is it possible he could preach such Stuff as this in a Pulpit?

Fa. Possible, Child! Yes, 'tis possible enough, for we see them every jot as ridiculous, in the very Prayers they use to their Saints; and it would fill a Volume of itself, to give you the Particulars; nay, it would surfeit you, and make you sick of Popery, as long as you live, to hear some of the Rhapsodies or Rants, rather than Prayers, which they send up to those Things they call Saints.

Daugh. Give us an Example or two, however, Sir.

Fa. Well, pray remember a noted Prayer to St. *Roch*, because they say, they only pray to them, (the Saints) to pray again to God, for them (Sinners) in Time

Time of Peſtilence: Good St. *Roch* is called upon, not only to pray or intercede for them, but to come to them; tho', I ſuppoſe, they would croſs themſelves, as if the *Devil* was in the Room, if he was to hear their Prayer, and appear to them.

Daugh. Is it a Prayer appointed for them to uſe, or is it only a Story of one that pray'd ſo?

Fa. No, no, 'tis a Collect, 'tis a particular Prayer appointed.

Daugh. Is it in Print, Sir? can I tell my Brother where to look for it?

Fa. Yes, yes, 'tis in their Prayer-Book, called the Hours of the Bleſſed Virgin.

Daugh. Nay, then I'll direct him; I'll ſend him to it, to be ſure; pray let's have it.

Fa. Remember, 'tis in *uſum Sarum*, or, as they call it, *after the Uſage of Salisbury.*

Daugh. That's Direction enough; I ſuppoſe he underſtands it.

Fa. The Form is this; *O bleſſed Roch!* You muſt obſerve, the Prayer itſelf is in *Latin*, and they uſe it in *Latin*; but I put it in *Engliſh* that you may underſtand it at large; *O bleſſed ROCH, how magnificent is thy Name; who by thy Interceſſion knoweſt how to ſave a Multitude of languiſhing People, and to ſhew thy ſelf propitious to all that commemorate thy glorious Name? COME, and ſave us from the Plague, and grant to us a good Temperature of Air.*

Daugh. They begin with his Interceſſion only.

Fa. Ay, but you ſee that's done with, preſently, and he is pray'd to immediately after, in a direct Manner, as a God; and deſired to *COME and ſave them*; and, in the mean Time, to *grant them a good Temperature of Air*: There they make a God of him; Allow that it is in his Power to heal the infected Air, and reſtore it to wholeſome Condition, and to come down from Heaven; and that it is in his Power to ſave them from the Plague; there

is not a Word of interceeding, or praying for them in all that; no, nor any Reference to it as gone before.

Daugh. Nay, this is down-right Idolatry, indeed.

Fa. Or there never was any in the World; I could give you a Thouſand Examples as good as this.

Daugh. Indeed, Sir, I think this is enough; I am ſure, to me it is enough.

Fa. I could give you a Thouſand ridiculous Stories out of their Worſhip, and out of their Ritual and Maſs-Books, to expoſe the Fact, all which are to be prov'd upon them, I mean the Practice of thoſe fooliſh Things are to be prov'd; the Extaſies, the Enthuſiaſm, the Agitations, our *French* Prophets are Fools to them; nay, *Baal*'s Prieſts leaping upon their Sacrifices, and cutting themſelves with Knives, don't come up to them: One would almoſt take their Exceſſes that Way, to have ſomething of Magick and Conjuration in them.

Daugh. Nay, I have often thought, there is Witchcraft in it, and that they deal with the *Devil.*

Fa. I won't ſay, they deal with the *Devil*, but I verily think the *Devil* deals with them; there is hardly any Room to doubt it, for there's many Ways of being impos'd upon by the *Devil*, beſides an actual familiar Converſe with him: The *Devil* is a cunning Fellow in his Buſineſs; he deals with us, we don't deal with him, or at leaſt, when we don't know we do.

Daugh. But, Sir, to ſpeak of the Thing itſelf, as well as the Manner of it; my Brother inſiſts, that we may, and ought to pray to Saints and Martyrs, and good Spirits departed in God's *Faith* and *Fear*: He ſays, he can prove it, both from the Scripture, and Practice of all religious People, in all Ages; and he bluſters much upon that Head.

Fa.

Fa. I know they make great Bluſters, as you call it, upon ſome Paſſages in the Scripture; as on God's commanding *Job*'s Friends to go and carry their Sacrifices to *Job*, and that he ſhould offer them up and pray for them.

Daugh. Yes, he mentioned that.

Fa. And that amounts to no more than this; that it was a Praying to God for his Friends, while both he and they were alive, and in a State of Prayer; all one as we get Miniſters to pray with us, when we are on ſick Beds, or ſend and requeſt the Prayers of Fellow-Chriſtians aſſembled in the Church; which is nothing at all to the Purpoſe.

Daugh. Why, truly, that's quite another Thing, than praying to them when they are in Heaven.

Fa. Eſpecially too, when we don't know whether they are there or no.

Daugh. I take praying to them, to be worſhipping of them; and we are forbidden to worſhip any Thing but God alone; I think they were our Saviour's Words to the *Devil.*

Fa. Without Doubt, Praying is Worſhipping, in the higheſt Degree of Worſhip.

Daugh. But they come off of it, by ſaying, they only deſire them to pray for us.

Fa. But in ſaying ſo, they ſpeak falſely; for their own Prayers contradict it, as I told you, in the Caſe of the praying to St. *Roch*: But ſuppoſe that, does not the Scripture ſay, there is One God, One Mediator? that is to ſay, but One Mediator, as but One God; as if it had ſaid, there is no more a Multiplicity of Mediators, than of Gods: How then can they make the Saints departed, to be Mediators?

Daugh. 'Tis contrary to the Scripture, that's clear, I think.

Fa. Beſides, Child, there is another Difficulty in the Way; and which, if they cannot remove, then praying

praying to the Saints is the greateſt Abſurdity in Nature.

Daugh. Pray, what is that?

Fa. Why, ſuppoſing the Saints they pray to, are real Saints, and are really in Heaven, how do they know, or can they prove from Scripture, that the Souls of the Bleſſed, however happy themſelves, have any Knowledge, or can take any Notice of human Affairs? Which, if they have not, and cannot, as is very likely, then how can they know their Wants, or hear their Petitions? And if the Saints in Heaven cannot hear them, what Nonſenſe is it to put up Petitions to thoſe that can take no Cognizance of them?

Daugh. They ſay, the Saints can hear them; and I do not doubt, but they believe they can.

Fa. They may ſo, and believe it too; and that's as favourable a Thing as you can ſay of them, in which they are to be pitied, indeed; but they cannot prove it, nor have they one Place of Scripture that makes it probable, much leſs confirms it.

Daugh. They tell us, *Abraham* heard *Dives* from Hell.

Fa. That's but a Parable, Child, and is only a beautiful Alluſion, to ſet forth the Condition of loſt Souls, in that irrecoverable State; and if it were Fact, it is a Viſion from the ſame State, tho' in differing Particulars, I mean, a State of Eternity; it is not a praying from this State of Life, to a State of Eternity; and take it with all the reſt, you ſee *Abraham* rejects his Petition.

Daugh. That is true; I think that don't help 'em at all.

Fa. But, upon the whole, if it is but doubtful whether they can hear us or no, 'tis moſt abſurd, to pray to them, of whom we are not certain they can hear us; and there is ſo much Weight in this, that the Scripture ſeems to be particularly careful

to confirm our Faith in that one Thing; that if we pray to *Jeſus Chriſt*, he hears us, 1 *John* v. 14. *This is the Confidence that we have in him, that if we ask any thing according to his Will, he* HEARETH *us.* And ver. 15. *And if we know that he hear us, whatſoever we ask, we know that we have the Petitions that we deſired of him.*

Daugh. That is very remarkable; I know there are many Places to the ſame Purpoſe in the Bible.

Fa. It would be very uncomfortable Praying, even to God himſelf, if we were not well aſſured, that he both can and would hear us.

Daugh. There are no Aſſurances, as I remember, that the Saints either can or will.

Fa. Not one; you may challenge them to ſhew you, where ever any of the Saints, when on Earth, promiſed their Followers to intercede for them, when they came to Heaven, or to hear their Prayers there.

Daugh. And yet, I remember when ſome of their People were hang'd here for Treaſon, and intentional Murther, the poor ignorant Papiſts came to them into *Newgate*, to deſire they would pray for them, when they came to Heaven.

Fa. And they promis'd they would too; and, perhaps, did not break their Words.

Daugh. I ſuppoſe, Sir, you mean, that they never came there.

Fa. 'Tis very doubtful, whether they did or no, I confeſs, for they were hang'd for Treaſon and Aſſaſſination, which they never repented of, nay, declared themſelves not to repent of it; yet the Papiſts pray to ſuch as them, to this Day, as Father *Garnet* for Example.

Daugh. But, ſuppoſe it was to ſome Saints, who we have Reaſon to believe are in Heaven?

Fa. Well, ſuppoſe that, there is not one Word in Scripture directing us to pray to them, or one Example of any, that ever did pray to them.

Daugh. I believe not, indeed.

Fa. I am very ſure, there is neither Precept or Example for it in the Scripture; on the contrary, there are ſeveral Texts which tell us, the Saints cannot hear us, if they are in Heaven. *Solomon* ſays, *Eccl.* ix. 5. *The Dead know nothing at all*; that is to ſay, of human Affairs; it muſt be ſo underſtood, or elſe we ſhall run into Soul-ſleeping Errors again. *Iſa.* lviii. 16. *Abraham* is ſaid to be *Ignorant of us.* The beſt Writers among the Popiſh Party, have never yet determined this Caſe, even to the Satisfaction of their own Conſciences, how the Saints know our Wants; and they have raiſed many Cavils about the Manner, which themſelves have not yet anſwered. Bleſſed be God, Proteſtants have a more ſure Word of Propheſy; namely, a Way revealed, of praying to God, in the Name of Chriſt Jeſus, the only Mediator and Advocate; a Way which God has commanded, Chriſt himſelf recommended, and both promiſed to hear and anſwer us in: What Need have we of more Interceſſors, or of other Advocates? What need of praying to Man to intercede, when the Only begotten Son of God, and, who is in the Boſom of the Father, has promiſed to hear us, and to do for us whatever we ask?

Daugh. But they alledge, the Manner of their Praying to them, is with a *Salvo* for all this, that they only pray to them to pray, not to be Mediators, not to intercede.

Fa. But let the blaſphemous Expreſſions, and the blaſphemous Titles they uſe to their Saints, anſwer for the Wickedneſs of the Manner: Take their Prayers to St. *Cloud*, for one Example: The Words are thus;

O thou Comforter of the Deſolate, Deliverer of Captives, the RESURRECTION *of the Dead, the* SALVATION *of all that* HOPE IN THEE; Pray for us.

So again, to the *Virgin MARY.*

O MARY! *the Star of the Sea, the Haven of Health, the learnedeſt Advocate of the Guilty, the* ONLY HOPE *of the Deſperate, the* SAVIOUR *of Sinners;*

Thou calleſt thy ſelf the Handmaid *of* JESUS CHRIST, *but art his Lady; for Right and Reaſon willeth, that the Mother be* ABOVE THE SON; *Pray him, and* COMMAND *him, from above, that he lead us to his Kingdom, at the World's End.*

Daugh. Dear Sir, don't give us any more, ſuch as theſe; 'tis enough to make our Fleſh tremble at Popery; but are theſe Things true?

Fa. Bid your Brother look in a Popiſh Prayer-Book, call'd *Antidot. Animæ Pii*, and there he may help himſelf to ſay his Prayers, after this Manner; with a great many more of the like Kind, to the ſame, and other of their Red-letter Saints. Indeed, Child, I might nauſeate your Stomach with more, as bad, nay, worſe, and more ridiculous than theſe; but this is enough for the preſent.

Daugh. But, I think you ſaid, they pray to ſome that they are not ſure whether they are in Heaven or no. Pray, give us ſome Stories, for my Brother, on that Subject.

Fa. Ay, ay, you ſhall have a Touch of that Sort too; 'tis very needful, 'twill make you merry enough with your Brother, if the young Bigot can but keep his Temper with you.

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On the 27th of *July*, *They pray* to the *Seven Sleepers*; who, they tell you, went into a Cave, in the Reign of *Decius* the Emperor, and slept there to the Reign of *Theodosius*; that is, 362 Years, and then wak'd all together, to confute the Hereticks, who denied the Resurrection. Now, he that believes this Romance, must be a sleepy-headed Wretch himself: Besides, as one observes, what Confirmation of the Resurrection could it be, if it had been true? Since they only wak'd from Sleep, and had not been dead.

St. *George*, our Tutelar, is a famous Saint with them; and they pray to him on the 23d of *April*; yet they have not one Author of their own, of any Credit, to prove, that there was ever such a Man in the World.

On the 21st of *October*, they pray to God, that they may merit a Place in eternal Felicity, by the Prayers and Merits of St. *Ursula*, and the Eleven Thousand Virgins; and yet, 'tis Eleven Thousand to one, but all that improbable Story is a FIB. I say, improbable, for so it is, every Way.

First, That *Cornwall*, for thence they came, should have Eleven Thousand Maids, all in one Fraternity; who, tho' very pious, should have so little Sense and Modesty, as to wander away to *Rome*, without any Call, or just Occasion.

Secondly, And should be all kill'd at *Cologn*, by the *Huns*, who, we have Reason to believe, never came so far as *Cologn*.

Thirdly, That Pope *Cyriacus* went with them, when Father *Plautina*, knows no such Pope in all his History; and *Baronius* says, there never was any of that Name.

On the 15th of *March*, *They pray* to one *Longinus*, which, upon Examination, was not a living Saint, but a feign'd Name for the Spear which wounded Jeſus Chriſt in the Side; but they pray to him as the Soldier that wounded Chriſt with the Spear, which Soldier was a *Roman* and a *Pagan*; and they have no Reaſon at all to believe he was converted; ſo that he may be among the curſed Spirits, and it is moſt probable he is ſo; yet they pray to him to pray for them.

On the 9th of *March*, they celebrate the Memory of Forty Sodiers, killed at *Sebaſta*, and pray to them as the Forty Martyrs, and yet own that one of them apoſtatiz'd to Gentiliſm, that is, to Idolatry, at the Point of Death, and ſo died a *Pagan*.

On the 29th of the ſame Month, they pray to St. *Marcus Arethuſius*, and yet *Baronius* condemns him for an Arian Heretick.

How earneſtly do they pray to, and how many Thouſand Pilgrims have offered their Gold at the Shrine of St. *Thomas Becket*, a Traytor, a Church-Fury in his Time; and to *Scroop*, Archbiſhop of *York*, executed for Treaſon and Rebellion, againſt King *Henry* IV.?

Among other of their canoniz'd Rabble, you have St. *Jaques Clement*, who ſtabb'd *Henry* IV. of *France*; St. *Burgoyn*, his Confeſſor, who conceal'd the Murder; St. *Garnet* mention'd before, hang'd in King *James* I's Time, for the Powder Treaſon; and innumerable others, all whom they pray to in the Collects for the Days which are kept to their Names.

Daugh. Theſe are ſtrange abominable Things!

Fa. If I ſhould go thro' ſeveral of their prophane Books, ſuch as the Story of the Conformity of St. *Francis*,

Francis, where they make a Parallel between the Life and Sufferings of St. *Francis*, and that of the Bleſſed Jeſus; a Book full of horrid Blaſphemies; they would really fright you.

Daugh. Indeed, I do not deſire to read ſuch blaſphemous Books.

Fa. There is another, called, *The Bleſſed Virgin's Pſalter*, written by no leſs a Man than Cardinal *Bonaventura*, who is ſince Sainted; wherein he changes the Words of the Holy Royal Pſalmiſt, ſpeaking of God himſelf, and eſpecially of Chriſt, and turns and directs them to the Bleſſed Virgin; for Example, *Pſal.* vii. 1. *O Lord my God, in thee do I put my Truſt.* He turns it, *O my Good Lady, in thee have I put my Truſt.* Thus in the ixth, xvith, and ſeveral others, *I will Praiſe thee*, O LADY. *Preſerve me*, O LADY. *Rejoyce in* OUR LADY *O ye Righteous*; and thus thro' the whole Pſalter: Another of their wicked Writers, *Bernard de Baſti*, affirms, that as many Creatures Honour the Virgin, as Honour the Trinity; and the ſame Wretch ſays in another Place, *That our Lord was with* MARY, *and* MARY *with our Lord in the ſame Work of Redemption*: For the Mother of Mercy ſays, *She was Helper to the Father of Mercy in the Work of our Salvation.*

Daugh. Horrid Blaſphemy! Is this allowed among them?

Fa. Yes, and vindicated, and in all the ſeveral Works relating to them, printed and repeated. I could give you many ſuch; but I think 'tis enough.

Daugh. Indeed, 'tis enough, Sir; Pray let us go on to ſome other Point.

Fa. Well, What think you of the fam'd Miracles among them?

Daugh. Who has wrought Miracles, pray, among them?

Fa. Almoſt every one of their Saints. Nay, I think they are not allow'd to be canoniz'd, unleſs they have ſome Miracles aſſign'd to them, either alive or dead.

Daugh. Dead! What do they work Miracles when they are dead!

Fa. O Child, their chiefeſt Miracles are ſo wrought, ſome by their Bones, their Images, or by the very naming of their Names; then, the Miracles of the Hoſt, or conſecrated Wafer, of the Crucifix, and of the Croſs itſelf, are innumerable; the Image of the Virgin, of St. *Francis*, of St. *Ignatius*, and of a Thouſand more, work Miracles every Day in Imagination: But to make you merry, and ſurprize you at the ſame Time, with the Madneſs, Blindneſs, and Abſurdity of theſe poor deluded People, called Papiſts, I'll give you another Homily; 'tis out of their publick Book of Feſtivals, and this particular Homily is appointed for *Corpus Chriſti* Day; your Brother may find it in the Book of Feſtivals, Fol. 53. Pray deſire him to look for it.

Daugh. He will be raving mad at us, if we laugh at it.

Fa. Bid him read it himſelf without laughing, if he can, unleſs he were a good Chriſtian, and could Pity and Mourn over the Blindneſs of the World, who are ſo much given up to thoſe Deluſions; but I fear he is not capable of receiving it with ſuch a Senſe of the Thing: However, be that as it will, I do not give you any Thing of my own forming, but can ſhew it you in Print as publick as any other of their Church Books: take it Word for Word as I had it, as follows:

IN Devonſhyre beſyde Erbridge, was a Woman that lay ſick and was nye dede, and ſent after a holy perſon about midnight to have her Rights. Than this man

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in all haſte hee might, aroſe and went to the Chyrch, and took Goddes body in a Box of Ivory, and put it into his boſome, and wente forth towards this Woman. And as he went through the Foreſt in a fayre mede that was his next waye, it happed that his Box fell out of his boſome to the ground, and he wente forth and myſt it not, and came to this Woman and herde her Confeſsion. And than he asked her, yf ſhe wolde bee honſeled [he means receive the Sacrament] and ſhee ſaid, Ye Syr. Than he put his hande into his boſome and ſought the Box, and whan he founde it not, he was full ſorry and ſad, and ſaid, Dame! I will go after Goddes body, and come agayne anone to you; and ſo he wente forth fore wepyinge for his ſymplenes. And ſo as he came to a Wylowe-tree, he made thereof a rodde, and ſtryped himſelf naked, and bette himſelf ſo that the blode raune downe by his ſydes, and ſayde thus to himſelf, O thou ſymple man, why haſte thou loſt thy Lord God, thy Maker, thy Fourmer and Creatour? And whan he had thus bette hymſelf, he dyd on his Clothes and wente forth, and than he was ware of a Pyller of fire that laſted from Erth to Heven, and he was all aſtonyed thereof, yet he bleſſyd him, and went to it, and there lay the Sacrament fallen out of the Box into the Graſs, and the Pyller ſhone as bryght as the Sunne, and it laſted from Goddes body to Heven; and all the beeſtes of the Foreſt were comen aboute Goddes body, and ſtood in Compaſſe rounde about it, and all kneeled on four knees, [how then did they ſtand?] ſave one Black Horſe that kneeled but on one knee. Than ſayd he, If thou be ony beeſt that may ſpeke [pray mark how diſcreetly he Catechiſes him] I charge

thee

thee in Goddes name here preſent in fourme of brede, tell me why thou kneeleſt but on one knee: than ſayd he, I am a fende of hel, and wyll not knele and I might, but I am made ayenſt my will, for it is wrytten, that every knelynge of heven and of erth ſhall be to the worſhip of the Lord God. Why art thou like a Horſe? and he ſaid, To make the people to ſtele me, and at ſuch a Town was one hanged for me, and at ſuch a Town another [damnable Thieves indeed to ſteal the Devil] Than ſaid the holy perſon, I command thee by Goddes fleſhe and his blode, that thou go into wylderneſſe, and be there as thou ſhalt never dyſeaſe Chryſten man more. And than he went his way, he myght no longer abyde. And than this man wente forth to the Woman, and dyd her rytes, by the whyche ſhe was ſavyd and wente to everlaſting blyſs. To the whiche he bringe us, &c. Amen.

I will be thankful to any Popiſh Prieſt that ſhall be able to match this Story, with any thing equally ridiculous, among *Turks* or Heathens: It really grieves me that any that bear the Name of Chriſtians, ſhould run into ſuch extravagant Follies, as the moſt abſurd Religions in the World were never guilty of.

Daugh. I am ſurpriz'd! Is it poſſible that the poor People could be thus deluded, and that with ſuch ſimple paltry Stuff as this? Why, it would make the very Children of our Age mock them, and make Sport with them.

Fa. Nay, but that is not all; but, Is it not as wonderful, that the Prieſts themſelves, who, if there was any Knowledge among them, might be ſuppos'd to have it, could be thus ignorant?

Daugh. I

Daugh. I can't think, Sir, that the Prieſts could be ſo.

Fa. Why then, you muſt ſuppoſe them to be the greateſt Jugglers and Cheats in the World; they muſt be Fools, and impoſed upon, to believe theſe groſs and ſimple Things themſelves, or they muſt be the greateſt Rogues and Villains upon Earth, thus to delude and blind the Eyes of the People.

Daugh. Nay, I don't know where it lies; they may be both for ought I know.

Fa. And I believe they were both, indeed; ſome were cunning and crafty Knaves, that knew better than to believe the Things they impos'd upon others; and ſome were bred up in horrid Ignorance themſelves, and conſequently were, as the Scripture ſays, *Blind Leaders of the Blind.*

Daugh. Dear Sir then, before we come to talk of their Miracles, which I find, by your Diſcourſe, will be ſtrange ridiculous Things, let us know a little the Ends they drive at in theſe Miracles, and the Foundation and Reaſon of their pretending to them.

Fa. Why Child, this will take up a deal of Time, and force me to puzzle your Heads with Hiſtory and Books for a Thouſand Things, which your Memory, perhaps, will hardly retain when you have found them.

Daugh. But I know, Sir, you can ſhorten the Account, and ſum them all up in Stories ſhort, and to the Purpoſe, as you us'd to do, and we can retain it then.

Fa. Why firſt, then, Child, you are to obſerve, that it had been uſual almoſt from the Beginning, when any Prophet or Meſſenger of God began to preach any new Doctrine to the World, to confirm and ſupport his Miſſion by ſome extraordinary Miracle: It was the Cuſtom of the World, Mankind expected it; nay, God himſelf comply'd with the

Temper

Temper of Men in that very Particular, when he ſent *Moſes* and *Aaron* to King *Pharaoh*, to demand the Liberty of his People; the Place is very remarkable. Where's your Bible?

Daugh. Here, Sir; I believe I know the Story you mean.

Fa. Turn to *Exod.* iv. ver. 1.

Daugh. I have it, Sir.

Fa. Read it, Child. Hold there a little [She reads, *And* Moſes *ſaid, But behold they will not believe me.*] There you ſee the Lord gives *Moſes* a Sign, or a Miracle, to work in the Sight of the People of *Iſrael* themſelves, that they might believe him. Read again. [Then ſhe reads on thro' the whole firſt 8 Verſes of the Fourth Chapter.]

Daugh. And God had wrought a Miracle before, that *Moſes* himſelf might know that it was God that ſpoke to him.

Fa. Very true, he did ſo, by the Fire in the Buſh, burning, but not conſuming; and *Moſes* did not queſtion it after this Wonder; nor did the People queſtion *Moſes*'s being ſent of God, after he had wrought theſe Two Miracles in their Sight, as you may ſee, Ver. 31. of the ſame Chapter. After this, God empowers him to do the like, to prevail upon *Pharaoh*, and the *Egyptians*, to believe him, that is to ſay, to believe that God ſent him.

Daugh. The whole Bible is full of ſuch Things, Sir; there's the Story of *Elijah*, and the Prieſts of *Baal.*

Fa. That's true, 'tis a very remarkable one; for it brought back the whole Body of the People from Idolatry, which they were bewitch'd into by *Jezabel.*

Daugh. Then there is the Story of *Hezekiah.*

Fa. But to crown all, even our Saviour himſelf, ſtoop'd ſo far to the Infirmity of the Times, that he confirm'd his Doctrine in the ſame Manner; as the Apoſtle *Peter* told the *Jews*, in his Oration, at the

Great

Great Aſſembly of Apoſtles at *Jeruſalem*, *Acts* ii. 22. Turn to the Place, Child, and read it.

Daugh. I have it here, Sir.

[She reads the Words, *Ye Men of* Iſrael, *hear theſe Words*; Jeſus *of* Nazareth, *a Man approved of* God *among you, by Miracles, and Wonders, and Signs, which* God *did by him in the midſt of you, as ye your ſelves alſo know.*]

Fa. After this, the Apoſtles did the like in all the Places where they preach'd, as you may ſee *Acts* ii. 43. and *Acts* v. 12. By the Hands of the Apoſtles, were many Signs and Wonders wrought before the People.

Son. Nay, we read, Sir, of many of thoſe Signs and Wonders; as *Peter*'s raiſing a Woman from the Dead, *Paul*'s throwing off the Viper from his Hand, *Peter* and *John* healing the Impotent Man, at the beautiful Gate of the Temple.

Fa. And abundance more; nay, the Fathers of the Primitive Church had this Power continued to them, in ſome meaſure, if we may believe the Hiſtories of thoſe Time, eſpecially in the Time of the firſt Ten Perſecutions.

Son. But then, I ſuppoſe, they were not ſo frequent in exerting that Gift as the Apoſtles were before.

Fa. It is true, their Modeſty reſtrain'd them; but if it were nothing elſe, their ſo patiently and boldly ſuſtaining the Cruelties of their Tormentors, was as evidently Miraculous as any other of the Miracles wrought by the Apoſtles; and 'tis expreſs'd among the Miracles of Faith in the Catalogue of them, *Heb.* xi. *Stopped the Mouths of Lyons, quenched the Violence of Fire.*

Daugh. But does not that relate particularly to *Daniel* in the Lyon's Den, and the Three Children in the Furnace?

Fa. If

Fa. If I ſhould allow it does ſo, it the more ſtrongly confirms what I ſay for the Primitive Chriſtians, many of them, did the ſame in the Time of their Sufferings, the Fire refuſing to burn them, or the wild Beaſts to devour them; and that in the Fire, when it did burn them, they felt no Pain.

Son. We do read ſo, indeed.

Fa. Now from theſe Foundations the Papiſts began, and having falſe and erroneous Principles to maintain, a Doctrine of Devils to eſtabliſh, lying Fabricks to build, they had recourſe to lying Wonders to enforce them; and this they have done with ſuch a Front, ſuch an inimitable Aſſurance, that nothing can equal it; not the Devil himſelf ever put ſo many lying Wonders, and falſe Miracles, upon the World, in Three Thouſand Years before Popery, as the Legends of the Papiſts have furniſh'd us with ſince the Year 600, or thereabouts, when their Deluſions firſt took Place: And thus I have brought down the Reaſon of their pretending to Miracles, I hope, to your Underſtanding.

Son. Sir, it is eaſy to underſtand it, as you have ſum'd it up; but I would fain know how, and by what Arts they brought the deluded World to believe them; or, as I might have expreſs'd it, how they brought the People to be ſo eaſily deluded, and to be impoſed upon in ſuch a Manner.

Fa. It is indeed pretty hard to account for, but I place moſt of it to the Account of the Witchcraft of Enthuſiaſm; and I take Popery to have more Enthuſiaſm and Agitation in it, than all the Religions or Sects in the World.

Daugh. What, more than our *John of Leyden's Muggleton*, or the *French* Prophets! that can never be.

Fa. Yes, I ſay it over again, more than all of them, and Five Hundred more ſuch put together, if you could find them; ay, more than Paganiſm, and

and Mahometiſm, or Quietiſm, or whatever you can think of.

Daugh. That is new to me, indeed; I thought they had Knavery among them, good Store; but I thought, the Prieſts had rather acted a Part, and play'd the *Faux* upon us, than that they had been really Enthuſiaſts and poſſeſs'd.

Fa. I could give you a Liſt of their Enthuſiaſms, that would amaze you, even their greateſt Saints, and Fathers of their Orders; ſuch as St. *Francis*, St *Ignatius*, St. *Bonaventura*, St. *Dominick*, and, in a Word, almoſt all their Saints, are eminent for the groſſeſt Pieces of Enthuſiaſm that are to be found in the World.

Daugh. Some Stories, Sir, of that Kind would be very inſtructing, and would do rarely well with us, next Time we talk with our Brother.

Fa. Truly, your Brother, I think, is a little Enthuſiaſtick himſelf.

Daugh. I doubt ſo, indeed, Sir, elſe he could never take up with ſuch Mimickry, as he muſt needs ſee among the Papiſts, and as their Maſs and their Saints Worſhip, is full of.

Fa. Does he never tell you of their Miracles?

Daugh. Yes, indeed, Sir, he is mighty full of them; but he ſees we do but laugh at him.

Fa. Nothing can be a greater Teſtimony of Enthuſiaſm, than his embracing the Abſurdities of their Legends; their miraculous Images of the Bleſſed Virgin, of the Croſs, and the like.

Daugh. But, Sir, you was talking of their Saints, I had ſome Opinion of their St. *Francis*; they ſay, he was a mighty good Man, and left a great many ſound Exhortations behind him, beſides the ſtrict Rules of a mortify'd Life, which they likewiſe ſay, he practiſed himſelf, in an extraordinary Manner.

Fa. He was only the greateſt Enthuſiaſt that ever liv'd in the World: The groſſeſt and moſt inconſiſtent,

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and whimſical of all our Sects in *England*, was always far beneath them, and never were able to match their myſterious Follies. Not the Sweet-Singers, not the Family of Love, not the Adamites, that would go naked, the - - - - - s, who would eat nothing but Roots and Vegetables, not the Anabaptiſts of *Munſter*; not *Knipperdolling*, or *Michael Servetus*, were more blaſphemouſly Wicked, or horribly Enthuſiaſtick.

Daugh. But, pray, Sir, give us a Story or two.

Fa. Why, I'll begin with St. *Francis*: When firſt he was converted, as he calls it, and while yet he was an ignorant Layman, he fell to preaching Repentance to the People, in the Streets and Market-places, till they, taking him for Lunatick, deſpis'd and threw Dirt at him.

Being ſet upon by ſome Robbers on the Road, when they ask'd him for his Money, he anſwers in the Words of St. *Peter* to the impotent Man, and ſmiling upon them, tells him, They ſhould all live to preach the Goſpel. Being then ask'd, Who he was that durſt talk ſo to them? He anſwers, *I am the Preacher, the Meſſenger of the Great King, ſent to go before his Face*, &c.

As ſoon as he had gotten ſome Followers or Diſciples, he immediately ſet up to act like Jeſus Chriſt, and give them an Eccleſiaſtick Commiſſion, ſending them forth to preach the Goſpel, *Go*, ſays he, *and declare Peace to Men, preaching Repentance for the Remiſſion of Sins*: Then, having gotten Seven ſuch as theſe, he divided the Globe into Four Parts, and taking One of the Seven to himſelf, he takes One Quarter of the World to himſelf, ſending the other Six, Two and Two together, into the other Three Parts of the Earth.

Daugh. This was a kind of Madneſs and Phrenzy, a true Fanaticiſm; there could be nothing of Religion in this.

Fa. No

Fa. No matter for that, 'tis what his Diſciples call to this Day, an Inſpiration of the *Holy Ghoſt.*

Daugh. But what Succeſs had it? If it had been from Heaven, it muſt have proſper'd.

Fa. If that is a Rule to judge by, indeed, it might be from the Devil, for it came to little; firſt, for his own Part, his Quarter of the World, as above, being *Aſia*, he prepares firſt to go and preach to the *Saracens* in *Syria*; but being, by contrary Winds in the *Euxine* Sea, driven back to the Mouth of the *Danube*, and the Coaſt of *Servia*, he was oblig'd to return to *Conſtantinople* on Foot.

Daugh. And did he give it over then?

Fa. No, no; he then tells his Diſciples, the Spirit has commanded him to go and convert the *Numidians* and *Miramolins*, that is, in ſhort, the *Negroes* of *Africa*; but as this was a terrible long Journey, and over a frightful diſmal Country, full of Lyons and Tygers, and he was over-fatigu'd with the Labour of it, he falls ſick, and narrowly eſcaping Death, his Heart fail'd him; which, by the way, would never have happen'd if his Call had been from the Holy Ghoſt; but ſo it was, that he gave over that Project.

Daugh. I ſuppoſe he took up ſome other Deſign in the Room of it, perhaps, not ſo hazardous.

Fa. Yes, but every way as whimſical, for his next Undertaking was to convert the *Soldan* or Emperor of *Babylon.*

Daugh. And did he go on any better with that?

Fa. Why, he was diſſuaded from it much by his Friends, ſays his Nephew *Bonaventura*, who writes his Story, but all in vain; and away he goes, all in Rags and Barefoot, with only a Loaf of Bread in his Pouch, to travel over the Deſarts, from *Aleppo* to *Babylon*: When he comes to the Frontiers, he yields himſelf a Priſoner to the Soldiers of the firſt Garriſon, demanding of them to be carried to *Ba-*

bylon, for that he had a Message from the King of Heaven to deliver to the *Soldan*.

Daugh. And did they carry him?

Fa. Yes, but not till a great while, and first they scourged him soundly, then kept him in Prison, and almost famish'd him; but he still insisting that he was sent by the God of Heaven and Earth, to deliver a Message of glad Tydings to the *Soldan*, their Emperor, and that his Message was of the last Importance; and adding, that if their Emperor should come to understand that they had stopt an Ambassador coming to his Court, he would be very much displeas'd: I say, at last they carry'd him.

Daugh. And, pray, was he receiv'd?

Fa. The Emperor ask'd him, Who he was? and whence he came? and particularly, What Business he had with him? that is, with the *Soldan*. He, *Francis*, answered, That he was a Servant of the most High God, and that he was sent to preach Salvation to him, and to all his People.

Daugh. It is much the *Soldan* had not ask'd him, Why the Great King that sent him could not afford his Servant better Cloaths?

Fa. The *Soldan* ask'd him, What he meant by Salvation to be preach'd? Whereupon he explains to him the Christian Doctrine; and offers, says *Bonaventura*, (tho' I much question the Truth of that Part) to go of his own Accord into the Fire, and be burned, to confirm to it.

Daugh. 'Tis much the *Soldan* did not take him at his Word, and try his Courage.

Fa. No, he did not, but laugh'd at him, and the Courtiers having made sufficient Game at him, the *Soldan* bid 'em turn him out of Doors for a Fool.

Daugh. And so he had no Success. What did he make no Converts at all?

Fa. No,

Fa. No, not one.

Daugh. That's no Sign of his being ſent by the Spirit, and inſpired from Heaven.

Fa. No indeed, thoſe real Preachers, who were inſpir'd by the Holy Ghoſt, often converted whole Cities, nay, whole Nations at a Time.

Daugh. 'Tis evident 'twas all what you call'd it before, mere Enthuſiaſm, tho' I do not well know what Enthuſiaſm means, other than that it is a powerful Self-deluſion.

Fa. I take one Part of Enthuſiaſm to be Men miſtaking the turbulent Motions of their own Spirits, to be the immediate Dictates of the Holy Ghoſt; and the Tempeſts of the Brain, to be divine Inſpiration; all which give the Perſon falſe Notions of God, and of Religion, miſguide his Zeal, and corrupt his Devotion; under theſe Deluſions an Exceſs of Warmth, and the Deſires of Service, run him upon extravagant Undertakings, as Miſſions from above; an Exceſs in good Deſires, he miſtakes for a ſacred Perfection; and the groſſeſt Superſtition, he accounts Meritorious.

Daugh. This may well be called a Phrenzy, indeed.

Fa. But to return to their Favourite, the great St. *Francis*. He was ſuch a one in all theſe Extremes: Take him particularly in the meritorious Work of Prayer: He takes it from the Command that Men *ought always to pray, and not to faint*; upon this, he undertakes it literally, like a true Enthuſiaſt, and takes it for no ſmall Merit to pray continually, if not vocally, yet mentally, without ceaſing.

In doing this, his Writer, *Bonaventura*, tells us, He us'd to receive great Favours and Careſſes from the *Holy Ghoſt*; was often raviſh'd in his Mind, and wholly ſwallow'd up in a certain wonderful Light, internal and external alſo; ſo that oftentimes, in

the Exceſs of Contemplation, he would be quite beſides himſelf, in Raptures and Extaſies.

Daugh. Oftentimes! I think, he ſhould have ſaid *always*, beſides himſelf.

Fa. Inſomuch, ſays the ſame Author, that being rapt up in Spirit, as it were in a Third Heaven, as were the Apoſtles, and perceiving things beyond human Senſe, he was entirely ignorant of what was doing before his Eyes. Thus, when he firſt undertook his Miſſion, he was ſo taken up with the exalted Notions of his great Work, that he regarded no Human Affairs. He chang'd his gay Cloaths with a Beggar, who he met upon the Road, and took the Beggar's Rags in their ſtead, and reading that our Lord, when he ſent out his Diſciples, charg'd them to take neither Staff nor Scrip, he immediately put off his Shoes, laid aſide his Staff, threw away his Money, girded himſelf with a Rope, and went a Begging.

Daugh. I think he put the Rope in the wrong Place, it might have done as well about his Neck.

Fa. I think he would have done the World a Kindneſs, indeed, if he had.

Daugh. And for his Money, could he not have given it to the Poor? what need he have thrown it away?

Fa. Well, to ſuch a Degree was his Enthuſiaſm gotten up in his Head, that he made it a Piece of Religion, never to poſſeſs any thing, but to beg for what he wanted, and keep no more of what was given him, than juſt that immediate Want required; and this Rule he left to his Diſciples.

Daugh. And do they follow it ſtrictly?

Fa. They pretend to do it; but if they really did, How came they by ſuch magnificent Buildings, ſuch vaſt Libraries of Books, and ſuch great Temporalities and Poſſeſſions, as they had in this Nation,

and

and as they ſtill poſſeſs in other Nations to this Day?

Son. 'Tis all a Trick and Cheat; and, in my Opinion, 'twas all a Piece of Hypocriſy from the very Beginning, St. *Francis* and all.

Fa. I don't know what to ſay to his being a Hypocrite; but certainly he was as great an Enthuſiaſt as ever liv'd in the World; as to Money, I have told you, he renounc'd it, he abhorr'd it, and thought himſelf defil'd if he happen'd to touch it; if he was invited to Dinner, by any Perſon of Quality, as he often was, when an Opinion of his Sanctity began to make him famous, he would go, becauſe he had read that Jeſus Chriſt did ſo; but before he went, he would go from Door to Door to beg ſome Pieces of dry Bread, and when he came to the Table of the Perſons that invited him, he would taſte nothing that was provided, but pull out his Pouch, and fall to upon the Scraps he had begg'd, and eat them, preaching all the while Repentance and Mortification to the Company; and this Bread he would call the Bread of Angels.

Son. And is not this part of a *Voluntary Humility*, which is condemned by the Apoſtle? *Col.* ii. 18.

Fa. Nothing pleas'd him better than the Thoughts of being a Martyr; and the Contempt the World threw upon him, he took for a Species of Martyrdom; wherefore he deſir'd nothing more than to be revil'd and abus'd, and he had enough of it; for in his own Country, he had, by his extravagant Behaviour, obtain'd the general Character of a Madman, and ſeldom was ſeen in the Streets without a Rabble of Boys at his Heels, hallooing and flinging Dirt and Stones at him: This delighted him ſo, that, raviſh'd with Joy at the very Ignominy, he would march as it were in Triumph, bleſſing himſelf, that, as the Diſciples of Chriſt did, he was thought worthy to ſuffer Shame for his Name,

Acts v. 41. And what think you now, Child? Have you enough of St. *Francis*?

Daugh. Nay, let us have it all.

Fa. All, Child! they would fill a large Volume; But they are much the ſame, look which way you will, and to what Saint you will; there is ſcarce One of all the Red-letter'd Roll, but what, if you will believe the Monks, have done ſome wondrous Miraracle, and that not when living only, but their Bones, their Images, nay, the very Shrines, where they have been worſhipp'd.

Daugh. Nay then, they muſt be Numberleſs, indeed.

Son. One would think, the Frequency of them ſhould abate their Solemnity, being ſeen in ſo many Places, and at the Feet of every Image.

Fa. Not at all. How many Miracles are aſſign'd to the Image of the Bleſſed Virgin, and in how many Places? Particularly to name but Three, to which Thouſands of Pilgrims daily flock, that is, *Notre Dame de Mountſerat* in *Catalonia*; *Notre Dame de Puy*, in the Province of *Auvergne*, in *France*; and *Notre Dame de Loretto*, in *Italy*?

Daugh. I have heard a great deal of that *Loretto*.

Son. That is it the *Italians* call the *Santa Caſa*; Is it not, Sir?

Fa. Yes, it is ſo.

Daugh. What is that, pray?

Fa. It would be a long Story, *Child*, to tell you; all the Particulars, would take up a Book by itſelf; but the ſhort of the Tale is this: The Words *Santa Caſa* are *Italian*, and are as much as to ſay, the Holy Cloſet, or Chamber. It is a ſmall Room, about 44 Spans long, and 13 Spans broad, and 23 high; they tell you 'twas the Room or Chamber in the Houſe of St. *Ann*, where the Virgin *Mary* was born, where ſhe lodged, and where ſhe was ſhut in at her Devotions, when the Angel *Gabriel* appear'd to her.

It is made of Cedar, and, as they pretend, was built by St. *Luke*.

Daugh. Why, was St. *Luke* a Carpenter then?

Fa. I have heard he was a Phyſician, indeed, but never heard he was a Joyner, or a Carver; but they can make any thing of him for the Occaſion.

Son. So here, I ſuppoſe, the Virgin receiv'd the Heavenly Salutation.

Fa. Yes, and not that only, but *here* the Holy Ghoſt immediately overſhadowed her; *here* ſhe conceiv'd of *that Holy Thing*, which the Text ſays, *Should be born of her*; and to ſum up all, *here* ſhe continued, excepting when ſhe went abroad to viſit her Couſin *Elizabeth*, till the Time that ſhe went with *Joſeph*, her eſpouſed Husband, towards *Bethlehem*, where the Birth of Chriſt happen'd.

Daugh. But how can this be the Chamber? How came it hither?

Fa. Why, that's the Firſt of the Miracles: You are to underſtand, that when the *Saracens* began to overrun *Judæa*, and that this holy Place could no longer be preſerv'd inviolate, (it ſeems the *Romans*, tho' they were *Pagans* as well as the *Saracens*, did not offer any Violence to it) the *Turks* making all Places deſolate, and this among the other ſacred Reliques, being in Danger; the Angels (how many, the Legends do not agree in, for ſome ſay Two, ſome Four) took up this *Santa Caſa*, or Holy Chamber, and carrying it from *Nazareth*, in the Air, out of the Reach of human Power, ſet it down the ſame Day, upon a Hill or Rock, called *Terſatto*, in *Dalmatia*, near the Sea. This was the 12th of *May*, 1291.

Son. Perhaps, there might be Four Angels, and ſo they held it up by the Four Corners.

Daugh. Or, perhaps, like ſpare Bearers to a Coffin, Two went by its Side to relieve the other, when they were weary.

Son. Nay, it may be ſo, for it was a long Journey, indeed, to go in one Day; for it's not leſs than Six or Seven Hundred Miles from *Nazareth* to *Dalmatia.*

Fa. But this was not all, for not being ſatisfied with the Place, and the *Turks* ſtriving to ſpread their Conqueſts all over that Country, the ſame Angels took it up again, and carrying it over the *Adria*, that is, the *Adriatick Sea*, called now, *The Gulph of Venice*, they ſet it down again, at the firſt Land they came at, being near the City of *Ancona* in *Italy*, being, perhaps, weary, and not being able to carry it any farther; or elſe they would certainly have carry'd it to *Rome*: Now this is not ſo much unlikely compar'd to the reſt of the Story, becauſe they did not like the Place, it ſeems, any better than the other; for, in a little Time, they remov'd it again, and ſet it down where it now ſtands, and where the Virgin, it ſeems, is not yet thought able to defend herſelf by Miracle; and, therefore, the Place is well fortify'd, and a good Garriſon always kept in it.

Daugh. What, are they afraid the Place ſhould be carry'd back again?

Fa. No, no, they are afraid it ſhould be plunder'd by the *Barbarians.*

Daugh. Plunder'd, of what, pray? You ſaid, Sir, it was only a Piece of a Houſe, a Room or Chamber. Is there any thing in it?

Fa. In it Child! Why yes, there is an Altar, which, they ſay, was built by the Apoſtles; and there's the miraculous Image, as they call it, of the Bleſſed Virgin; alſo there's the Stone, on which St. *Peter* ſaid the firſt Maſs; all theſe came over with it, except

except the Image of the Virgin, which ſtands in a Nich over the Chimney.

Daugh. Nay, that, indeed, they may put a great Value on; but I fancy the *Turks* would not make much of it; they would do little but kick it about, and, it may be, burn it: I ſuppoſe 'tis a wooden one, I mean, the Image.

Fa. Alas! You don't know what you talk of! A wooden one! Why, her Cloaths are the Richeſt in the World: She is covered over with Diamonds; ſhe has I know not how many Crowns, ſet with Jewels of an immenſe Value, on her Head; the whole Room is full of Treaſure and Riches, without all poſſible Eſtimation or Account.

Daugh. Why then the *Virgin Mary* was very Rich ſure, and her Mother had her Houſe well-furniſh'd; there was ſome Reaſon to bring it away from *Judæa*, to a Place of Safety, if it was ſo rich.

Fa. You miſtake it again, Child, they brought nothing (except the Altar and the Stone, as above) but the naked Room, plain and homely; but of ineſtimable Value, for the Remembrance of the great Tranſaction of the Salutation and Conception, mentioned above.

Daugh. Then how came it ſo Rich now?

Fa. Why, that brings me to the Point; the innumerable Wonders wrought here, by this miraculous Image, have brought Millions to the Place: At the Feaſt of the Conception and Nativity, all the Cities and Towns round, are not able to entertain the Pilgrims and Viſitants, who come hither, to pay their Vows, and make their Oblations; and none comes empty-handed; Princes and Monarchs ſend Preſents hither, and ſend their Petitions to her.

Daugh. And ſhe hears them all, I ſuppoſe.

Fa. She never fails to hear and anſwer all their Requeſts, or the Prieſts make them believe ſo.

Son. I ſuppoſe ſhe never fails to receive all the Preſents.

Fa. No never: One King of *France* (*Lewis* XIII) ſent her a rich Crown, ſet with Diamonds, and with Rubies ineſtimable; and a little Crown for her Son, both without Valuation.

Son. And we have all heard the Story of the late Popiſh Reign, when a Preſent went from hence to obtain a Pregnancy for the Queen.

Fa. And the Song upon it, I ſuppoſe, too.

[*He repeats ſome of it.*]

As ſoon as e'er,
The Queen of Prayer,
Had got the Diamond Bodkin;
Our Queen had Leave,
For to Conceive;
And was not that an odd Thing?

Daugh. And is the Riches, that is got together there, ſo very great indeed?

Fa. So great, that 'tis paſt all Deſcription; take a little part of it thus: Firſt there is the Image, as above. The Mantle or Robe on it, is covered with innumerable Jewels, as I have ſaid; beſides which, ſhe has ſeveral others, tho' not quite ſo rich. The Altar is a Prodigy of Wealth, innumerable Lamps, Statues, Buſto's, and other Figures of maſſy Gold, are ſeen about it: Twelve Candleſticks of Gold weighing Thirty-five Pounds each, and Thirty eight of Silver, and Vermillion, hang round the Room. The Treaſury Chamber, which joins to it, has Seventeen large Preſſes, with Folding-doors, each Six Foot high, in which are laid all the Jewels of Gold, and all the carv'd Gold, that is preſented, to an immenſe Value; No Silver being admitted there.

Son. This

Son. This is more than our *Thomas a Becket*, whoſe Shrine was at *Canterbury*.

Fa. Infinitely more; for as to the reſt, it is not to be gueſs'd at, there is no End of the Account.

Son. And yet I have read, that there was more Gold and Jewels at the Shrine of St. *Thomas*, than Seven Waggons could carry away, drawn by Six Oxen a Piece.

Daugh. But, what was all this brought to them for? what had the People for their Money?

Fa. All Miracles, Child! they came firſt on Pilgrimage to the Place; then went up to the Shrine, which ſtood beyond the high Altar; there they kneeled, and made their Prayers to the Saint; then went and offer'd their Treaſure, whatever it was, laying it upon the Shrine, which is at the Feet of the Saint, and then kneeled again, and ſaid ſuch and ſuch Prayers, and went away bleſs'd; that is to ſay, with their Pockets full of Pardons, their Friends releas'd out of Purgatory, and with other miraculous Grants obtain'd, ſuch as that above, of the Bodkin, and the like.

Daugh. And were there ſo many of theſe Fools, as they talk of in the World?

Fa. Many, Child! why they ſhew you, in the Cathedral at *Canterbury*, to this Day, where the Steps up to the Shrine are worn ſloping, by the Multitude of Pilgrims kneeling on them; and they came not from *England* only, but from all Parts of the World; and yet this St. *Thomas* was an audacious turbulent Traytor, and as far from a Saint, I believe, as any that has dy'd at *Tyburn* this Forty Years. And ſo much, I think, may ſerve for Popiſh Miracles.

Daugh. Yes, indeed, I think, we have enough of 'em?

Son. The Infatuation of thoſe Times muſt be very ſtrong.

Fa. The

Fa. The Miſt of Darkneſs and Ignorance over-ſpread the Chriſtian World, and the Errors of the *Roman* Church were ſubtly ſupported by the Prieſts.

Son. But the Ignorance of the People muſt be very groſs too; they did not ſee with their own Eyes, as we do now.

Fa. Neither had they the Light of a Goſpel Revelation; the Prieſts kept the Bible from them, as a ſealed Book; they had not the Bleſſing of the Word of God, nor of a Saviour preach'd to them, as we have; but were given up to ſtrong Deluſions, as the Scripture ſays, *To believe a Lye.*

Daugh. Indeed, it is evident they believ'd Lyes, if they believ'd ſuch Things as theſe.

Fa. I could ſupply you with a Multitude of ſuch Examples as theſe, and ſome worſe, among the Popiſh Saints; by which they recommended the vileſt of Men to the Opinion of the People, and made them paſs for Saints, eminent in Humility, Sanctity, Mortification and Piety, and which took ſo much with the deluded People, that even, tho' they ridicul'd them when alive, their Poſterity honour'd them when dead: But it is an endleſs Task.

Son. But how comes it about, that whereas their ridiculous Actions made them the Jeſt and Laughing-ſtock of the World when they were alive, they ſhould be ſo cry'd up now they are dead?

Fa. That is the Cheat of Popery: That's the Eſſence of Prieſtcraft; 'tis done by the Length of Time, and falſe Hiſtory; by the Subtlety and Craft of the inſinuating Prieſts, who falſify'd the Stories, and mingled Lyes and Fictions among them; ſo that, in a Word, 'tis by down-right Forgery, taking out, on one Hand, much of the ridiculous Part, and boldly adding miraculous and ſtrange Things, which were never true in Fact, to repreſent others, as the Works of a ſupernatural Power.

Daugh. Are

Daugh. Are there Examples of that kind too?

Fa. Yes, Multitudes, and particularly in this famous, or rather infamous Life of St. *Francis*; I'll name you a few, as related by his Kinſman, *Bonaventura*, and others.

1. That he read Leſſons, and preach'd Sermons to a Lamb, till the Lamb, being illuminated by his ſpiritual Influences, kneels reverentially down in the Time of his officiating, Bleats in a moſt humble Manner before the Image of the Bleſſed Virgin, and (to the eternal Conviction of all Hereticks) kneels again at the Elevation of the Hoſt.
2. Being very Sick, and oblig'd to ſubmit to a Cauteriſm or Burning, he thus ſpeaks to the Fire before the Application, *My Brother* FIRE, GOD *has created thee beyond all other his Creatures*, beautiful, chaſte and fair, as alſo *uſeful to Mankind*; *be thou kind and courteous to me in this Moment of my ſuffering thee*: Upon which Addreſs, the Fire is apply'd by the Surgeons, and effectually cures him, but is not permitted to burn him with Pain.

Son. It is enough, Sir; they that can believe ſuch Things, may believe any Thing.

Fa. Take one more, however, of this ſuper-eminent Saint, you are to underſtand, that St. *Francis* was wonderfully haunted by the *Devil*, for the moſt holy Men have ſuffer'd the greateſt Aſſaults of Satan in all Ages; but one Time in particular, the *Devil*, thinking to maſter his Virtue, throws himſelf juſt in St. *Francis*'s way, in the Shape of a great *Bag of Money*, tempting him to violate his Vow of Poverty: The Saint diſcovers the *Devil*, whether he ſaw his cloven Foot hang out of the Bag, or by what other Means I know not, and would not touch the

the Money; but bethinks himſelf of a Project to ſhun the Snare, and yet cheat the *Devil* of his Money too; this was not to touch it himſelf, but to bid one of his Diſciples to take it; firſt vowing to build a Chapel and an Oratory with it; but the *Devil* ſmells out the Plot, and when the Monk came to take up the Purſe, the *Devil* turn'd himſelf into a great Snake, and crept away; upon which, St. *Francis* made that heavenly Remark, which is called St. *Francis*'s Maxim to this Day, *viz. That Money is the Devil.*

Another Time the *Devil* got into the Saint's Pillow, tho', by the way, other Accounts make him to ſleep always upon a hard Plank, and not to allow himſelf a Pillow; but it ſeems, at this Time, he had a Pillow, and finding the *Devil* was got into it, he cauſes the Pillow to be violently ſeiz'd upon, and carry'd to a Neceſſary Place, where, ripping up one End of it, he ſhook the *Devil* out into the Vault, as if the *Devil* too, who got into the Pillow when it was whole, could not come out without cutting it open.

But of all the Impoſtures of his Life, that of his *Five Wounds*, in Imitation of Jeſus Chriſt, exceeds all the reſt; yet it is atteſted by the Legend, and believ'd by the People, and with that I have done with St. *Francis.*

Daugh. And with all the reſt, I hope, Sir; ſure there are no more ſuch, are there?

Fa. Yes, yes, St. *Ignatius*, the Father of the Jeſuits, out-does St. *Franciſcus*, if it be poſſible, and that both in his Enthuſiaſms, his Pilgrimages, his going Naked, his Poverty, his Devotions, and alſo his Miracles; they are imitated as exactly as if St. *Francis* had been the Pattern which he had vow'd to copy after.

But, *Here Child!* (to avoid repeating them) here is a Book that has collected them all, 'tis tranſlated from

from the Originals of Fathers *Bohours*, *Boſſieurs*, *Vitelleſchi*, and Two or Three more Popiſh Authors, who have written the Life of St. *Ignatius*, and 'tis very faithfully tranſlated, I can aſſure you.

[Here he gives her a Book, intitul'd, *The Enthuſiaſm of the Church of* Rome; printed in *London*, during the Time of the late Popiſh Controverſies, in 1688, a little before the Revolution.]

Son. May we ſhew my Brother that Book?

Fa. Ay, ay, you need not be aſhamed of it, the Author was a Man of Learning, and of Integrity; and your Brother may read the Originals if he will, and ſee if this Author has done his Two Saints any wrong.

Son. That is what I meant, for I know he will preſently tell me, 'tis all a Forgery, a Falſhood, and a mere Slander upon their Church.

Fa. If he does, tell him, you will undertake to prove the Truth of every Particular in that Book, from their own Authors and Legends, whoſe Credit he dares not diſpute.

Daugh. But, Sir, do the Papiſts pray to ſuch Saints as thoſe?

Fa. Yes, moſt devoutly.

Daugh. But they ſay they pray only to them to intercede for them, as we ſaid before: We had a Battle with my Brother upon that Head, Sir, ſince your laſt Diſcourſe, and he affirms it ſtill, notwithſtanding the ſeveral Homilies you told us by way of Example.

Fa. It is the Papiſts way to deny every thing with the boldeſt Face, even in ſpite of Demonſtration; Is it not plain that they pray to them perſonally, as in particular I told you where they pray'd to St. *Roch*, to ſave them from the Plague, and to give them a good Temperature of Air?

Daugh.

Daugh. He ſhuffles it all off with this, that St. *Roch* was only to pray for it all, for them.

Fa. Well, my Dear, I have a Reſerve of one diſmal Story more, and if that will not conquer him, I am ſatisfy'd it will convince you, and I dare ſay all of you, and all that ever you ſhall ſhew it to; and this is the famous Story of St. *Ann.*

Daugh. Pray, Sir, Who was St. ANN?

Fa. The Tale is worth your hearing at large; but I'll give you an Abridgement of it for your Memory. This St. *Ann* is ſaid to be the Virgin *Mary's* Mother, and by Conſequence Grandmother, in the Line of Nature, to Jeſus Chriſt: By her Holineſs, and moſt extraordinary Character, they would aſſume that the Virgin is immaculate, and born of ſo holy a Seed, as that ſhe had no original Corruption.

Now a certain Female Society in *France*, call'd, *The Poor Maids of St.* Joſeph, take this St. *Ann* for their Protectreſs, and tutelar Saint, and build and dedicate a Chapel to her, recommending themſelves and their Chapel to the Queen Regent of *France*, in a long Addreſs, full of a religious Rhapſody of Expreſſions, which to us Proteſtants are, indeed, moſt egregious Nonſenſe.

After this Addreſs to the Queen, follows a ſhort Treatiſe, call'd, *The Prerogatives of St.* Ann, wherein ſhe is ſet forth as the Wonder of Wonders in this World. This Tract is divided into XII Chapters, containing as follows:

I. The Silence of the Evangeliſts, concerning the Merits of St. *Ann.*

II. The External Perfections of St. *Ann.*

III. The Firſt Reaſon of the Prerogatives of St. *Ann.*

IV. The Second Reaſon.

V. The

V. The Obedience of the Virgin to St. *Ann*, being the Third Reaſon of her Prerogatives.

VI. The Glory of Jeſus Chriſt, being the Fourth Reaſon, *&c.*

VII. The Internal Perfections of St. *Ann.*

VIII. Her Prayers.

IX. Her Humility.

X. Her generous Confidence in God's Word.

XI. Her Credit and Power in Heaven.

XII. The Imitation of her Virtues.

After all theſe fine Things ſaid of St. *Ann*, and eſpecially all the Flight and Enthuſiaſtic Raptures, which are found in the particular Diſcourſes upon every one of the Particulars, the whole is concluded with the following blaſphemous Prayer to St. *Ann*, of which I need ſay nothing, but give it you at full Length.

The PRAYER *to St.* ANN.

'O GREAT SAINT! in *Honour* of GOD's re-
'garding and exalting you, in his Eternity,
'to thoſe moſt high and ſublime Eſtates of *Mother*
'of the *Mother* of GOD, and Grandmother of
'Jeſus Chriſt.

'In Union of all the Graces, which were given you
'in Conſequence of theſe; of the *Sanctity* of your
'Soul, of your moſt profound *Humility*, of your
'perfect *Reſignation*, of your eminent *Devotion*, of
'your *Silence* and *Retreat*, of the Tenderneſs of
'your Love towards your *Daughter* and your
'*Grandſon*, of your continual *Application* of Mind
'toward thoſe Two *Divine Objects*, of all the Offi-
'ces of *Grandmother*, which you were worthy to
'render to Jeſus Chriſt; in Honour of this, that he
'hath ſo ſtrongly ty'd you in *Blood*, *Spirit* and
'*Grace*, to his *Hypoſtatic Union*:

'In *Adoration* of all the Virtues of your Life, 'and of the laſt Breath, in which you gave up your 'Spirit, in the State of final Grace, conſummated 'in the Hand of your *Grandſon*, and your GOD:

'In *Homage* of the Right and Power, which you 'had (of Mother) over your *Daughter*, and of 'Grandmother over her Son, and of their Submiſ-'ſions and Reverences, which they render you:

'In Acknowledgement, laſtly, of this, that you 'were not only of that Family, which Jeſus Chriſt 'came to eſtabliſh upon Earth, but even Mother 'and Head of this Family, and looking on Jeſus 'as making a Perſon of this Family:

'O GLORIOUS SAINT! aſſociate me to this 'worthy Family, bend and unite my Soul to Jeſus 'Chriſt, and that I may be wholly his, ſince you 'touch him ſo near, as there is none but MARY 'betwixt you and him.

'O! I believe, that in Virtue of this great Com-'munication of *Love* and *Grace*, which is between 'you and the *Author*, the Mother of *Grace*, that 'you have Right and Power in *Heaven* to give 'Souls to JESUS and to MARY.

'O my Sovereign, next to JESUS and MARY, 'give them my Soul; I yield and reſign to you all 'the Power that I have over myſelf; I put under 'your Government and Protection all the Mo-'ments and Motions of my Life, and all the Per-'ſons that compoſe my Family, which, hencefor-'ward, I will call yours.

'Laſtly, my all-dear Mother and Miſtreſs, for 'the laſt Grace I beg of you, that, as you had al-'ways your Eyes on the divine Face of Jeſus 'Chriſt, and your Heart in his, with Burnings 'and Flames, which he enkindled within you, 'when you had the Honour of kiſſing and embra-'cing him; a Time which ſo continued to increaſe 'each Moment, that at laſt it put a Period to your

'Life;

'Life; when not being able to ſupport the Effort 'of it, you happily, and by an Exceſs of languiſh-'ing Love, expir'd into the Hands of your Daugh-'ter, and in the Kiſſes of your Grandſon.

'O! that you would juſt ſo aſſiſt me, in the 'Paſſage and deciſive Moment of mine Eternity, 'and obtain for me a happy Death, under the 'Protection of the Virgin, and in the Grace of 'JESUS.'

Amen. Amen. Amen. Amen. Hallelujah.

Son. Why, ſure, it is impoſſible that ſuch Stuff as this can paſs with any People in the World, that would be call'd Chriſtians; it muſt only be the Device of ſome few, whoſe Heads are touch'd with a religious *Frenzy*. My Brother will laugh us out of this I know, and tell us we are impos'd upon: I never ſaw any thing ſo barefac'd in my Life.

Fa. Ay, but your Brother is not old enough for that; for here you ſhall ſee an authentick Voucher for it, and that it was approv'd by no leſs a Body than the Doctors of the *Sorbonne* at *Paris*.

The APPROBATION *of the SORBONNE, at* Paris. *Tranſlated from the Original* French.

'WE, the Doctors in Divinity, underwritten, 'of the Faculty of *Paris*, do certify, 'That we have read and examin'd this Book, inti-'tuled, *The Prerogatives of St.* Ann, dedicated to the 'Queen, by the Maids of St. *Joſeph*; wherein we 'have found nothing but what is Conformable to 'the *Roman Church*: On the contrary, we have 'thought it worthy to be publiſh'd, as very uſeful

'to maintain the Devotion to St. *Ann.* In Faith 'whereof, we have ſigned this Certification.

Given at Paris, *this* 10*th of* July, 1643.

VINCENT JUDE.
C. BOURLON.

I could give the Copy of this Approbation in *French*, if needful, and if your Brother cavils at it, you ſhall have it at any Time.

Son. I don't think there can be any Need of it, Sir, 'tis ſo authentick a Voucher nothing can be plainer; but nothing can be more ſurprizing, than to ſee Men of Senſe and Learning ſo poſſeſs'd; I could never have thought it poſſible; I never read any thing of it before.

Fa. You may ſee groſſer Things yet than theſe, if you come to look narrowly into Popery. What think you of their buying and ſelling of Pardons? But we will talk of them next Time.

The End of the Fifth DIALOGUE.

DIALOGUE VI.

THE good Father of this young Family, had thus generally ſet apart an Hour, or thereabouts, every Afternoon, to entertain his Children with uſeful and inſtructing Diſcourſes, ſuitable to their Genius, and calculated ſometimes to divert them, ſometimes to inſtruct them, always to improve them: Sometimes he read uſeful Books to them of Hiſtory, Morality, Divinity, as the Occaſion preſented; and in particular, ſometimes he explain'd

explain'd to them the Errors and Hereſies, which troubled the World, and gave them an Account of the Perſecutions which the Church of God had ſuffer'd in all Ages, and by whom; and theſe Two laſt Heads neceſſarily brought him to diſcourſe of the original Principles of the *Roman* Church; and then the unhappy Apoſtacy of his eldeſt Son made that Part of his Work the more frequent, as well as the more neceſſary.

But you muſt obſerve here, that theſe Diſcourſes about Popery, were not all together, but the Inſtructing Father was oblig'd, more eſpecially, to turn his Thoughts to theſe Things, at ſome of their uſual Meetings; becauſe of the frequent Attacks, which his Popiſh Son made upon the Children, in his ordinary Converſation with them, in which he always inſinuated one or other of his Popiſh Notions, in order to wheedle with, and deceive them.

The Children were young, except his Second Son, who was often from Home, and his eldeſt Daughter, who I gave an Account of before. His Third Son, *James*, who tells you his Brother beat him, becauſe he told him he pray'd to St. Nobody, was about Twelve Years old.

Two younger Daughters, one about 11, the other 8 Years old; ſo that all of them were capable of entertaining early Notions of the Idolatry and Abſurdity of the Popiſh Religion, the Frauds of the Prieſts, the Pageantry of their Worſhip, the villainous Characters of their Popes, and the general horrid Enthuſiaſms, Forgeries, and Falſhoods, practiſed by their Saints, Prieſts, and other Promoters of Popiſh Cheats in the World.

As the Father thought this was a proper Time to inſpire his Children with the true Principles of the Proteſtant Religion, and form juſt Ideas in their Minds, of the Errors and Falſhoods of Popery, and particularly, as I ſaid, their Brother's Inſinuations

made it more than ordinarily Neceſſary at that Time; ſo he ſingled out thoſe Points in particular to talk to them of, as concurred to render Popery more than ordinarily Ridiculous, and ſuch as ſuited beſt with their Capacities.

He had gone thro' thoſe Heads in particular, which take up the Three laſt Dialogues; reſpecting the Pope's Succeſſion to St. *Peter*, their Invocation of the Saints, the ſcandalous Lives of the Popes, their lying Miracles, and I have given an Account of the Chief of their Diſcourſes; but one main Point remain'd, *viz.* That of buying and ſelling the Pardons, and forgiving Sins before they were committed.

The Children, who had, on all Occaſions, been well inſtructed in the true Chriſtian and Proteſtant Doctrine, been duly and conſtantly Catechis'd, and guided to the reading the Scriptures, had all of them a competent Knowledge of Religion, in Proportion to their reſpective Years and Underſtandings.

But they were amaz'd, and next to frighted, when their Brother talked to them of having their Sins pardon'd by the Pope, or by Indulgences, ganted from his Authority; and that this was drawn from the Words of Chriſt himſelf to St. *Peter*, *Matt.* xvi. 19. and again to the reſt of his Diſciples, *Matt.* xviii. 18. and eſpecially after his Reſurrection, *John* xx. 23. Theſe things, ſeemingly drawn from Scripture, a little ſtartled the Children, till their Father came to tell them of thoſe groſſer and abſurd Parts of Popery; ſuch as pardoning for Money, pardoning Sins before they were committed, *&c.* and they were all eager to hear their Father's Opinion of that Part of Popery.

It happen'd one Day, their Brother had talked very warmly with them, and upon this very Subject, inſiſting upon the Pope's Right, as Head of Chriſt's

Church

Church, to pardon Sins, as the Apoſtles wrought Miracles in the Name of Jeſus Chriſt; and as he had a ſubtle ſmooth-tongu'd Prieſt with him, who back'd his Diſcourſes, and manag'd the poor Children ſo, that they hardly knew what to ſay, their Recourſe was to their Father; and the next Day, their Father, as was his Cuſtom, being talking to them, but upon ſome other Subject, his Daughter began thus.

Sir, I ſuppoſe, you know our Brother was here laſt Night, and his Friend with him; and that, according to his uſual Cuſtom, he has been, as he calls it, infuſing good Principles into us, in order to make us good Catholicks; and, indeed, he has run us all a-ground almoſt, about the Power of the Pope to pardon Sins; we all of us wiſh you would lay aſide your Diſcourſe of other Things for this Time a little, and ſet us to rights, about that Point; for we are not able to anſwer him, and his cunning Friend the Doctor, (a Prieſt, we ſuppoſe he is) is too hard for us: Tho' we don't receive his Notions, yet we hardly know what to ſay, or how to anſwer them.

Fa. What is it they aim at, Child? What do they pretend to?

Daugh. Why, Sir, he ſays, that as Chriſt ſaid to his Diſciples, *John* xx. 23. *Receive ye the Holy Ghoſt, whoſoever Sins ye remit, they are remitted*; and that the Pope is the Succeſſor to that Prince of the Apoſtles, that Power remains in him.

Fa. How do they prove it from thence? For they may as well ſay, that when Chriſt breathed on them, and ſaid, *Receive ye the Holy Ghoſt*, that therefore the Pope has receiv'd the Holy Ghoſt too, which, conſidering what a Liſt of profligate Rogues have been Popes, as I have told you of, would be almoſt blaſphemous to mention.

Daugh. They inſiſt upon it for all that, and that it is no matter what they were, as Men; they had

the Holy Spirit, and all theſe Rights and Powers by Office.

Fa. How will they reconcile it to that Text, 2 *Cor.* vi. 14. What *Communion hath Light with Darkneſs?* And to *Pſalm* xciv. 20. *Shall the Throne of Iniquity have Fellowſhip with thee, which frameth Miſchief by a Law?*

Daugh. But then they quote the ſame Words of Chriſt to St. *Peter*, *Matt.* xvi. 18.

Fa. And what's that to the Pope?

Daugh. Why, they challenge it for the Pope, as St. *Peter*'s Succeſſor.

Fa. As to that, Child, I have convinc'd you, that they cannot prove the Pope to be St. *Peter*'s Succeſſor: But, pray, ask the Doctor, next Time your Brother brings him, How he will prove, that ſuppoſing Chriſt gave that Power to St. *Peter*, he gave him Power to leave it, like an Inheritance, to his Succeſſors?

Daugh. I did not think of that, indeed.

Fa. Ask him, If he told *Peter*, that he gave it him *to Have and to Hold*, to him and his Heirs for ever?

Son. I believe, he will ſay he did.

Fa. Then ask him, Why he did not as well give him Power, by laying on his Hands, to give the Holy Ghoſt, as St. *Peter* had?

Son. He will anſwer, I doubt not, that he has that Power.

Fa. Then ask him, Why he does not give it to all the Prieſts that are taken into Orders, or to every Body elſe, when he pleaſes, as they did?

Son. I doubt not, but he will ſay, he can do it if he pleaſes.

Fa. He may, indeed, as well ſay one as t'other; but he can prove neither of them.

Daugh. But, Sir, about ſelling thoſe Pardons.

Fa. Ay; Why did not you ask him, If Chriſt gave *Peter* Power to ſell thoſe Pardons? And whether the Text would not read thus; Whoſoever will

pay

pay you for remitting their Sins, they are remitted; and whoſoever hath no Money, their Sins are retain'd? or thus, Whoſeſoever Sins you retain, for want of Money, they are retain'd. This would have been a little contrary to what Chriſt bid *John*'s Meſſengers tell their Maſter, *Matt.* xi. 5. *And the Poor have the Goſpel preach'd to them.*

Daugh. This, indeed, will pinch them; but we could not imagine, Sir, that they ſold their Pardons: Why, muſt no Body have their Sins forgiven, if they want Money?

Fa. Yes, there are ſome mighty Pilgrimages, and Penances, and performings of Worſhip, to ſuch and ſuch Saints, viſiting ſuch and ſuch Churches, and the like, to which the Pope is pleaſed to grant Pardons in a moſt extravagant Manner; but we will talk of that by itſelf.

Daugh. Yes, Sir; but about this ſelling Pardons; I remember, when *Simon*, the Sorcerer, offered the Apoſtles Money for Power to give the Holy Ghoſt, the Apoſtle curs'd him heartily for it.

Fa. Yes, and do you think, if he had offer'd him Money for the Power of Binding and Looſing, Remitting and Retaining, he would not have done the ſame?

Daugh. I don't queſtion it.

Fa. Pray ask the Doctor that Queſtion next Time you ſee him.

Daugh. So I will, or, at leaſt, I'll ask it my Brother.

Fa. Well; but Chriſt did not forbid *Peter* to ſell this Power of Remitting and Retaining; and, therefore, his Succeſſors, the Popes, do ſell it; and, 'tis very plain, this very Practice has blown up their own Church.

Daugh. How blown them up, Sir?

Fa. Why, he that commandeth Light to ſhine out of Darkneſs, brought out of this accurſed worſt

Act of Simony, the greateſt Good that ever befel the Chriſtian World, ſince the glorious Reſurrection of our Bleſſed Lord Jeſus; I mean, the Reformation and Reſtoration of Goſpel Light.

Daugh. How did that come from this Wickedneſs, Sir?

Fa. Why thus, *Leo* X. that voluptuous, avaricious, blaſphemous Wretch, of whom I told you, that he call'd himſelf *The Lyon of the Tribe of* Judah: to ſent his Emiſſaries in *Germany*, to raiſe Money to ſupport his Baſtards, by ſelling Pardons and Indulgences to the deluded People: The Tools he ſent, rais'd great Sums by this Trade; they rais'd 120,000 Crowns in *Switzerland*, in particular; which is the pooreſt Part of all that Country: But in *Saxony*, they carry'd it on in ſo ſhameleſs a Manner, haggling and chaffering for the Price, and uſing ſuch vile Tricks to delude the People, to part with their Money, that the *Saxons* grew ſick of the Cheat.

Daugh. I ſuppoſe, they diſcover'd it themſelves.

Fa. I have read, that they were frequently heard to boaſt, how they couzen'd the People of their Money; but, however, I don't affirm that.

Son. It is not very unlikely. Was it not that Pope, who, being over-joy'd at ſeeing ſo much Money coming in by it, cry'd out, *O! How much do we gain by this Fable of* Jesus?

Fa. Yes, yes, it was the ſame, and a Maſs of Money was, indeed, gain'd by this ſelling of Pardons.

Son. The People might well be ſick of the Cheat, indeed.

Fa. Eſpecially when they found it out too.

Son. But who was it that firſt diſcover'd the Fraud?

Fa. That's the Story I am going to tell; *Martin Luther* was the Man; He openly preach'd againſt them, expos'd the Cheat, and maintain'd the oppoſite Doctrine, laying open the Unlawfulneſs and

Wickedneſs

Wickedneſs of this Practice; and there, my Dear, began the Reformation; but firſt, let me ſhew you this Hiſtory.

In an ancient *Engliſh* Book, intitled *The Cuſtoms of* LONDON, there is a Bead-roll of the *Hoole* Pardons, (ſo 'tis called) granted by the Popes; and among the reſt, this Story.

THAT, in the Chirch of St. John Latryneus (I give it in the *Old Engliſh*, as it was written) Pope Sylveſter yaf (that is gave) thereto as many yeares Pardon, as it reyned Drops of Water the Day that Hallowy'd the Chyrchs; at what Time it reyned ſo ſore, that no Man had ſeen a greater Reyne before that Day: And when he had graunted this, he thought in himſelf (as well he might) whedyr he had ſo much Power or not: Then there came a Voyce fro Hevyn, and ſaid, Sylveſter, Thou haſt Power enough to yeve that Pardon; and God graunted (that's added) this much thereto, That, and a Man (or if a Man) had made a Vow to Jeruſalem, and lacked good to doe his Pilgrimage (that is Money to pay his Charges) If he go fro St. Peter's Chirch to St. John Latrynes, he ſhall be Diſcharged and have the Abſolucyon of the Promiſe.

Bleſſyd be the Wodyr that beareth the Chylde that heareth Maſs on Saturdayes, at St. John Latrynes, for he Delivereth all them that he Deſyreth out of Purgatory, to the Number of 77 Soules.

There is the Grave that St. John lay'd himſelf in, when he ſaid Maſs, and then come a grete Light over the Grave; and when the Light was Gone, then find they nooting there but Hevenly Bred. In that Grave cometh every Night the holy Cream and Oyl, and

he

he that putteth therin his Hede, hath a Hundred Thouſand Yere of Pardon.

[But, alas! ſays the Author that copied this from the Place, Who ſhould run his Head in a Hole for ſuch a Buſineſs, when 'twas but going to the High Altar in the ſame Church, and there it was ſet up againſt the Wall, to whoever ſaid the appointed Maſſes there? thus:]

"Ye have Remiſſion of all Synnes, and of all "Penaunces, and INNUMERABLE Pardons, MORE "than any Man NEEDETH for hymſelve."

Likewiſe, Mr. *Weaver*, in his Book of *Funeral Monuments*, names a Church, where it is alſo written upon the Wall in the Chancel, thus; "If any ſhall "procure a Maſs to be ſaid at this Altar, he ſhall "have a general Pardon of his Sins; or if it be for "a Soul departed, the ſame ſhall immediately be "releaſed out of Purgatory.

Fa. Now what do ye ſay to this? Is this a ſufficient Proof of their wicked Pretences, or No?

Daugh. I think 'tis a terrible Thing; I wonder any Body that reads the Bible can be a Papiſt.

Fa. It is ſtrange, indeed, they ſhould; but a blinded Mind may do any thing, may be brought to any thing. However, there 'tis for you, Children, you may call it the Picture of Ignorance and Darkneſs.

Son. A Picture indeed! was it poſſible that ſuch Ignorance could poſſeſs the Minds of the People of this Nation, I wonder how they came out of it.

Fa. That is a Story by it ſelf, and a Story worth telling too, but it is too long: Theſe very wicked Doings brought it about; the Reformation broke in at this Door: This was it that *Luther* preached firſt againſt. I'll tell it you by-and-by. The very Abſurdity opened the Eyes of the World.

Son. Nay, as they carried it to ſuch a Height, it was not likely the People ſhould bear it long, they muſt ſee into it at laſt.

Fa. It was ſo, the Prieſts carried it to an extravagant Height, indeed.

Son. Why, it was meer Plunder and Robbery.

Fa. It was picking of Pockets indeed, that it was, and that began the Fray; for the Prieſts were never ſatisfied; firſt they terrify'd the poor People to make Confeſſion to them of all their Sins.

Son. And then made them give their Money for Pardons.

Fa. And give their Eſtates from their Families, when they died, to have their Souls pray'd out of Purgatory.

Daugh. What, did they leave Money for it when they died?

Fa. Pray read *Dugdale*'s Antiquities of *Warwick-ſhire*, and his *Monaſticon*, you have them in *Engliſh*; there you will ſee how many Eſtates, Lands and Lordſhips were given, and Chapels and Oratories built, as Alms-deeds done, to pray for ſuch and ſuch Souls out of Purgatory.

Daugh. What did the poor Creatures do that had no Money?

Fa. They were left to ſhift for themſelves; but, I doubt not, but abundance of Theft and Stealth was uſed to get Money to give the Prieſts for theſe Things.

Daugh. I ſuppoſe they never enquir'd how People got the Money, ſo that they did but get it.

Fa. No, no, it made Wives rob their Husbands, and Children their Fathers; nay, it made Fathers and Mothers ſtrip their Families, for who would not rob and ſteal to buy themſelves out of the Flames?

Daugh. No doubt they got Peoples Eſtates away; I ſhould not wonder at it, when once the People were Fools enough to believe them.

Fa. This puts me in Mind of ſome merry Lines upon that very Subject, which are to the preſent Purpoſe.

Daugh. O, Sir, Pray let us have them for my Brother, we han't had a Song for him, in all the Diſpute.

Fa. Well, here they are in Writing.

[*He gives them to his Daughter, and ſhe reads them.*]

There was an old Woman of Fourſcore and Eight,
She went to a Prieſt to tell her, her Fate;
She gave him Two Crowns, and bad him inſtruct her
What to do, when to Heaven's Gate Death ſhould con-
(duct her.
The Prieſt took her Money, and told her, St. Peter,
With the Keys at his Girdle, ſhould certainly meet her;
Prepar'd to unlock them, according to Sentence,
If ſhe was but furniſh'd with Faith and Repentance.
But, quoth the good Wife, Is there no other Way?
For, of Faith or Repentance, I've little to ſay.
Ay, ay, *ſays the Prieſt, Leave the Church your Eſtate,*
And 'tis all one to Peter, *He'll open the Gate.* " (*Fate,*
It is ſo! quoth my Dame, *then I'll e'en take my*
For I'll never pay Toll, 'till I come to the Gate.

Son. Pray, let me have a Copy too, in Writing, for another Popiſh Friend of mine, I'll read them to him too.

Fa. Take them among you: [*He gives him the Verſes in Writing.*] But, pray, What does he ſay to theſe Pardons? Does he never talk of that to you?

Daugh. I have, indeed, heard ſuch Things; but never could think 'twas poſſible, that the People could be ſo blind to think the Pope can forgive their Sins.

Fa. Ay,

Fa. Ay, and for Money too, *and that for who bids moſt*, as if Pardons were ſold by *Auction*, or by *Inch* of *Candle*.

Daugh. Why, is not the Scripture plain, *Can any one forgive Sins*, BUT GOD ONLY? *Mark* ii. 7. Nay, it is ſpoken of as blaſphemous for any Man to pronounce Forgiveneſs to another, Ver. 6.

Fa. Yes, the Pope can grant Pardons for many Years to come.

Daugh. What, can he forgive Sins before they are committed?

Fa. Yes, and give Licenſe for the committing them too.

Daugh. I wiſh, Sir, you would ſtate this Caſe to us too, and make it as plain as the other.

Fa. I will ſo, and every jott as abſurd and ridiculous; and I'll give you Evidence too of every thing as I go along.

Son. Nay, if it can be made out by Proofs, it muſt be more ridiculous, if that be poſſible. What! Man to give a Licenſe to ſin againſt God! Sure, our Brother will never pretend to juſtify ſuch a Thing as that.

Here one of his little Daughter ſpoke: Siſter, *ſays ſhe*, you know he told us, the Pope was in GOD'S ſtead upon Earth; for he was CHRIST'S (I think 'twas) VICAR, he call'd him.

Fa. Yes, *my Dear*, they pretend he is Chriſt's Vicar, and Head of the Church; and that Chriſt hath given to him his full Power, as you heard your Siſter ſay juſt now.

2*d Daugh.* But, Did Chriſt himſelf ever forgive Sins before they were committed? I don't find that in my Bible; but it may be, my Brother has another Bible; I think, they ſay, he has.

Fa. Or rather, my Dear, he has no Bible at all.

2*d Daugh.* But, Sir, let 'em have what Bible they will, Do they pretend, that ever Chriſt ſaid to any

any Body, *Your Sins*, for To-morrow, *are forgiven?*

Fa. That's very natural, indeed, *my Dear*, nothing can be more abſurd.

[Then another Child ſpoke, who was not above Eight Years old.]

3*d Daugh.* What, ſays ſhe, Did ever Chriſt ſay to any Body, *Go* and *Sin on* for *a whole Year*, and *it ſhall be forgiven?*

[Then the youngeſt Son, a Youth of about Twelve Years old, being looking all this while in his Bible, had found out ſeveral Places, and folded them down, which his Father perceiving, ſpoke to him thus, What are you looking for, *James?*]

Ja. I have found ſome Places, Sir, where 'tis ſpoken of that Chriſt forgave Sins.

2*d Daugh.* But, have you found any, where he forgave Sins before they were committed?

Fa. Or, where he ſaid to any, you may go and ſin again for a Year or Two, or Three, and it ſhall be forgiven you, as your little Siſter here has it.

Ja. Ay, that's it I was looking for; I have found where he ſays to them ſeveral Times, *Go and Sin no more*, firſt to the Man that was heal'd at the Pool, *John* v. 14. and then to the Woman taken in Adultery, *John* viii. 14. Here they are.

[*He gives her the Bible to read, and ſhe reads both the Texts.*]

1*ſt Daugh.* But, Sir, are you ſure that the Papiſts do pretend that the Pope can forgive Sins beforehand?

2*d Daugh.* Or can give a Licenſe to Sin?

Fa. Ay, ay, Proof enough, Children, and not for the Pope alone, but the Prieſts by Deputation from him; pray read that Paper, and read it to one another at you Leiſure. Here it is, 'tis a Notable

Notable one, I aſſure you, and you may ſhew it your Catholick Brother too, if you find Occaſion.

[*He gives them the Paper of St.* John Laterineus: *It was a Chapel of St.* John, *which ſtood much about the Place, where St.* Martin Vintry *Church ſtands, or in that Part of the City of* London.]

2*d Daugh.* Yes, yes, I know my Brother pretends the Pope can forgive Sins, but I don't know for how long.

3*d Daugh.* Yes, he told me, he would bring a Man to me, that ſhould give me a Pardon for *Lying*; and I am ſure, I had not told a Lye *to him*, I remember that.

Ja. Ay, and he has ſaid a many wheedling Things to me about Pardons, but I can't remember them now, nor I did not much mind them.

1*ſt Daugh.* He has been endeavouring to poiſon all the Houſe; he has preach'd Popery to the little Children that could hardly ſpeak.

Fa. Well, he has been in the *Devil's* Stead; he has endeavoured to tempt and to ſeduce you all; but, I am perſuaded, he ſhall have no Succeſs, his Religion is ſo ridiculous, that the leaſt Child I have will ſee through it.

2*d Daugh.* Nay, we do but laugh at him, Sir; eſpecially, ever ſince you told us ſo many black Stories about their Popes, which he calls Holy Fathers; I think he ſhould ſay Holy *Devils.*

Ja. I made him ſo angry with the Story of praying to St. *Almanack*, that he took up his Cane and beat me.

Son. Yes, indeed, poor *Jemmy* has ſuffered Perſecution already.

Fa. What, did he beat thee?

Ja. Yes, Sir, I told him he pray'd to St. No-body; for that St. *Kalendarius* was No-body, juſt as you told us.

2*d Daugh.* I anger'd him worſe, for I told him he pray'd to the *Devil.*

Fa. And did'n't he beat thee too, Child?

2*d Daugh.* No, but he did worſe, for he ſpit at me.

1*ſt Daugh.* Poor Child, he ſpit in her Face, and call'd her *Devil*; and told her, he did not pray to her. She came crying to us ſo, that I thought he had done ſomething or other to her, to fright her.

Fa. I muſt forbid him coming to the Houſe; I won't have you inſulted ſo.

Daugh. No, Sir, we don't value it, 'tis only when we laugh at him about his Religion, and laugh at the Pope, then he is out of Patience; I am perſuaded he will be wiſer ſtill; he will come to ſee the Folly of Popery ſome time or other.

Fa. I am ſure he knows better, and has been taught better.

Daugh. The Abſurdity of theſe Things will ſhock his Reaſon; certainly, he can never ſhut his Eyes againſt the Truth, at leaſt not long.

Fa. I don't know what to ſay to that; Popery is a ſtrong Deluſion, and the Scripture tells us of ſome that were given up to ſtrong Deluſions, that they might believe a Lye, 2 *Theſſ.* ii. 11.

Daugh. But ſuch Lyes as theſe, Sir!

Fa. Ay, ſuch as theſe, Child, the Scripture lets you ſee who does it, 2 *Cor.* iv. 4. *The God of this World has blinded their Minds*; 'tis all from the *Devil, the God of this World.*

2*d Daugh.* I think nothing but the *Devil* could do it.

Fa. I told him ſo; I told him he was gone from Chriſt to the *Devil*, and that he worſhipped the *Devil*; for he pray'd to ſuch Wretches, inſtead of Saints, that I was ſure was in Hell.

Fa. And, did not he beat you for that too, Child?

Ja. 'Twas all together, Sir, at the ſame Time; I told him, his Two Saints, St. *Francis*, and St. *Ignatius* were *Devils*, were gone to the *Devil*, and made *Devils* like himſelf, and that when he pray'd to them, he pray'd to the *Devil*.

Fa. Why, you are a bold little Fellow, to talk ſo to your Brother.

Ja. I be'n't afraid of him, Sir, as long as I know 'tis true.

Fa. What did he ſay to you?

Ja. He made Croſſes upon his Face and his Stomach, and mumbled ſomewhat to himſelf, I don't know what, and ſo did the Man that was with him (a Prieſt they ſay he is) and after that, becauſe I laugh'd at the Pope, he call'd me impudent Boy, and would have beat me again, but the Doctor would not let him; the Prieſt I mean.

Fa. Well, I'll prevent that, I'll have no more fighting among you; let him talk no more of his Fopperies, if he can't bear to be contradicted.

Ja. I don't care for it, Sir, I have talked as much to him ſince that, but he don't beat me any more; he never offer'd it ſince.

Fa. But I'll warn him the Houſe, and then we ſhall have no more of it; if he can't be civil to his own Brothers and Siſters, let him ſtay away.

Daugh. Pray, Sir, don't do that, then he'll ſay you were afraid leſt he ſhould convert us.

Fa. Pervert you, I ſuppoſe, you mean.

Daugh. Yes, Sir, ſo I do; but you need not fear us, we are always too hard for him.

Fa. Nay, it looks as if you were too hard for him, he is ſo angry; for People never fall into a Paſſion, but when they are worſted.

Daugh. Pray let him come, Sir, I am perſuaded his Eyes will be open'd ſome Time or other, he will be quite of another Mind.

Fa. I pray God he may.

Daugh. But, Sir, about that other way of granting Pardons for Pilgrimages, and viſiting Churches, and ſuch Things.

Fa. O! I can give you ſuch a monſtrous Account of thoſe Things, 'twill amaze you.

Daugh. I think, all you have ſaid upon that Subject, has been amazing; I believe, we are all amaz'd at it.

Fa. I ſhall only quote you a few Paſſages, but they ſhall be from ſuch Authorities, as your Brother ſhall not be able to deny; and firſt take a ſhort Hiſtory of Fact to bring them in: In the Year 1688. during the famous Controverſy about Popery, Father *Pulton*, a Jeſuit, wrote a Book, call'd, *Good Advice to the Pulpits*, in which he taxes the Church of *England* Miniſters with making unjuſt Reflections upon the Church of *Rome*, in their Sermons.

Among the reſt, he falls upon Dr. *Tenniſon*, afterwards Archbiſhop of *Canterbury*, for ſaying, in a Sermon, That the Pope has *oftentimes* granted his Bulls for Indulgence, for many Years Sins unrepented of; and that *it is a common Practice*; which the Jeſuit denies to be true, and demands of the Doctor, Who thoſe Popes were?

Dr. *Tenniſon* anſwer'd this Book, and tells the Jeſuit, that he has falſify'd his Words; that inſtead of *oftentimes*, he only ſaid *ſometimes*; and for its being a Common Practice, he did not ſay it at all: But in order to ſhew how near he had been to the Truth, if he had ſaid ſo, he gives ſeveral Accounts of the Facts, as Evidences, and ſome of thoſe Accounts will make good what I am to explain to you about Popiſh Pardons, for Services perform'd, as above. The firſt Inſtance is thus:

THESE Three prayers be wrytten in the Chappell of the Holy Croſſe in Rome, otherwiſe in Latin, called Sacellum ſanctæ Crucis ſeptem

ſeptem Romanorum; who that devoutly ſay them, ſhall obteyne Ten hundred thouſand of yers of pardon for Deedly Synnes graunted of our holy Father Jhon XXII. Pope of Rome.

Pater Noſter Ave. Oratio.

Domine Jeſu Chriſte, &c.

[N. B. *This is taken from a Book called,* The Hours of the Bleſſed Virgin, in uſum Sarisburienſem. *Fol.* 66. *Printed at* Paris, Ann. 1526.]

Daugh. This is a full and fair Evidence, Sir; ſure the Jeſuit could never anſwer it, Cou'd he?

Fa. But here's a great many more, Child, I have ſet them all down together in this Paper, for your reading, and that you may not forget them.

[Here he gives her a Paper, with the following Quotations, as they are drawn up by Dr. *Tenniſon*, afterwards Archbiſhop of *Canterbury*, in his Anſwer to *Pulton* the Jeſuit; and before he gave it them, he read it to them, and *Engliſh'd* the *Latin* to them.]

TO all them that before this Ymage of Pyte devoutly ſay, 5 Pater Noster, and 5 Aves, and a Credo, pytuouſly beholdynge theſe armes of Cryſts paſſion, are graunted 32755 Years of Pardon. And Sixtus the 4th Pope of Rome hath made the fourth and fifth Prayer, and hath doubulled hys forezaid Pardon.

Adoro te Domine Jeſu Chriſte
in Cruce pendentem, &c.

THIS Epiſtell of our Saviour ſendeth our holy Father Pope Leo to the Emperour Carolo Magno, of the whyche we fyndes wrytten, who that bereth thys Bleſſyng upon him and ſayth it ones a Day, ſhall obtein foꝛte yere Pardon, and 80 Lenttyge. And he ſhall not peryſhe wyth ſoden Death.

Crux X. Chriſti ſit mecum.
Crux X. eſt quam
ſemper adoro, *&c.*

OUR holy Father Pope John the 22. hath graunted a hundꝛed Days of Pardon to all them that ſay this pꝛayer at the Elevacyon of our Loꝛd Jeſus Cryſte.

Oratio.

Ave Caro Chriſti Chara
immolata Crucis ara, *&c.*

OUR holy Father Innocentius Pope of Rome, hath graunted ſeven yere of Pardon to all them that ſay this pꝛayer devoutly at the Elevacyon of our Loꝛd in the Maſs.

Oratio.

Salve lux mundi: Verbum
Patris, *&c.*

THIS pꝛayer was ſhewed unto St. Auguſtine by Revelacyon of the Holy Gooſte, and who that devoutly ſay this pꝛayer oꝛ hyre rede oꝛ beareth about them, ſhall not periſh in Fyer oꝛ Water, nother in Battil

oꝛ

of Judgment, and he shall not dy of sodyn Death, and no Venym shall poysinn him that Day; and what he asketh of God he shall obtein, if it be to the salvation of his soule; and whan thy soule shall depart from thy body, it shall not enter to Hell.

Pater Noster. Ave Maria.

Deus propicius esto mihi, *&c.*

THESE 5 petitions and prayers made by St. Gregory, and hath graunted unto all them that devouted say these 5 prayers, with 5 PATER NOSTER, 5 AVE MARIA, and a CREDO, 500 years of pardon.

Oratio.

Ave Manus Dextera
Christi, *&c.*

THIS prayer shall ye say in the Worshyp of all the blessyd members of Cryste devoutly: and ye shall have 300 Days of pardon for every Salve.

Oratio.

Salve tremendum cunctis
potestatibus Caput, *&c.*

THIS prayer is made by our Holy Father Pope Jhon the 22. and he hath graunted unto all them that devoutly say this prayer, beholding the gloryous visage or vernakell of our Lord, 10000 dayes of pardon: and they

that kann not say this prayer, let them say 5 PATER NOSTER, 5 AVES, and 5 CREDO IN DEUM.

Salve Sancta facies Noſtri
Redemptoris, &c.

AN other Dyſon to the bleſſyd Vernacle of our Lord, who that sayth it devoutly shall have 3 yers of pardon, graunted by our Holy Father the Pope Innocentius.

Oratio.

Ave facies præclara, &c.

WHO that devoutly beholdeth thys armes of our Lord Jeſus Cryſte, shall obteyne 6000 yers of pardon of our Holy Father St. Peter the fyrſte Pope of Rome, and of 30 other Popes of the Chyrche of Rome ſucceſſours after him, and our Holy Father Pope Jhon 22. hath graunted unto all them very contryte and trewly confeſſed, that say theſe devout prayers followinge in the Commemoracyon of the bytter paſſyon of our Lord Jeſus Cryſte, 3000 years of Pardon for deedly Synnes, and other 3000 for venial Synnes, and say fyrſte a PATER NOSTER and AVE MARIA.

Oratio.

Dirupiſti Domine Vincula
mea, &c.

THIS prayer made the holy Doctor, St. Ambros of all the Artycles of Cryſtes paſſyon, and our holy Father Anaſtaſius the Pope

Pope hath graunted to all them that devoutly say it, five hondreth Days of pardon.

Oratio.

Domine Jesu Christe, &c.

OUR holy Father Pope Innocentius the 2d. hath graunted to all them that say this prayer devoutly in the Worship of the wound that our Lord had in his blessyd syde whan he was deed, hanging in the Crosse, 4000 days of pardon. PATER NOSTER. AVE MARIA.

Oratio.

Ave Vulnus Lateris Nostri
Salvatoris, &c.

Oratio Sancti Bernardi de Senis Ordinis Minorum.

THIS mooste devoutly prayer sayd the Holy Father Saint Bernard dayly knelying in the Worshyp of the mooste holy name Jesus. And it is well to believe, that through the Invocation of the mooste Excellent Name of Jesu, St. Bernard obteyned a syngulare ward of perpetual consolacyon of our Lord Jesu Cryste. And this prayer is wrytten in a Chapell that haunged at Rome in St. Peter's Chyrche nere to the high Awter there, as our holy Fader the Pope ebely is wounte to say the Office of the Masse; and who that devoutly wythe a contryte herte dayly say, thys oryson, yf he be that day in the state of eternal damnacyon, than this eternal payne shall be chaunged him in temporal payne of Purgatory, it shall be forgotten and for-

forgiven thrô the infinyte mercy of God. PATER NOSTER. AVE MARIA.

Oratio.

O bone Jesu. O dulcis Jesu. O Jesu fili Maria. *&c.*

ALEXANDER the 6th, Pope of Rome, hath graunted to all them that say thys prayer devoutly in the worship of St. Anna, and our Lady and her Son Jesus, 10000 yers of Pardon for deedly Synnes totiens quotiens.

Oratio.

Ave Maria gratiâ plena, Dominus tecum, *&c.*

ANOTHER devout prayer to be sayde before the ymage of St. Anna, Maria and Jesus: of the whyche Raymundus the Cardinal and Legate hath graunted a 100 days of pardon totiens quotiens.

Oratio.

Quotquot maris sunt guttæ & arenæ, terræ grana, *&c.*

Daugh. Sir, this is a sufficient Voucher, indeed: we will desire my Brother to read it; but I dare say he will be in too much Passion to read it over; perhaps, he won't look on it; but 'tis all one, we will read it for him.

Fa. I don't expect to convince him, Child, I doubt he is too much harden'd.

Daugh.

Daugh. I hope not, Sir; he goes far, that never returns.

Fa. Well, I give it you to convince you all, and confirm you in your own Principles, and to ſhew you what a wretched Religion this is, that they would bring you over to, and how ill it is to be defended.

I could go on to load them with juſt Reproach, for ſuch unſufferable Things, as cannot be read without ſome Horror; but we have not room to talk of all their Points, they are too many; ſuch as:

1. The Celibacy of their Prieſts forbidding them to marry, and yet at the ſame Time licenſing them to keep Whores.
2. Affirming and teaching, that it is not ſo great a Sin for a Prieſt to have a Concubine, as to be marry'd to a Wife; ſo that, in ſhort, there is more Care taken that the Clergy ſhall live *ſingle*, than that they ſhall live *honeſt*.
3. For the Puniſhment of either of theſe, the firſt being abſolutely forbidden, cannot be compounded for; for if a Clergyman marries a Wife, he is inſtantly depriv'd; but if he only keeps a Concubine he is fin'd Seven Groſſes, that is about Ten Shillings.
4. Their praying in *Latin*, or in an unknown Tongue; they tell us, that ſuch as pray in *Latin*, tho' they underſtand not what they ſay, may pray with as great Devotion, and oftentimes more, than thoſe that pray in a Language which they underſtand.
5. That good Works of juſtify'd Perſons are not ſo the Gift of God, but that they do truly merit an Increaſe of Grace now, and Glory hereafter.

6. As to Confeſſion of Sin, 'tis an Article in their Catechiſm: "That tho' a Sinner be not affected with ſuch a Grief for his Sin, as may be ſufficient for Pardon; yet when he has rightly confeſs'd to a Prieſt, all his Sins are pardon'd; and by the Power of the Pope's Keys, an Abſolution and Entrance is open'd into Heaven."
7. That bare repeating or ſaying over the Prayers without minding, or ſo much as knowing what they ſay, is ſufficient and acceptable to God.
8. Many of their Saints are canoniz'd for deteſtable Villanies, Treaſon, and Blood, and yet they pray to them.
9. That they pretend only to uſe Images as Helps to Devotion; but on the contrary, they actually pray to them to pardon their Sins.
10. They pray to a Crucifix, as well as to Chriſt himſelf, and attribute as much Satisfaction to it, as to the Blood of their Redeemer.

If I had Time, I could prove all theſe by abundant Witneſſes, and undeniable.

Daugh. Sir, the laſt is a terrible Article; are you ſure it can be prov'd? I would be very glad to have that Head to ſhew my Brother, for he pretends all thoſe Things are only to raiſe Devotion, and that they only pray to Jeſus Chriſt.

Fa. I know they do ſo, Child; but the Matter of Fact is otherwiſe; let them look into the Office for the Conſecration of a Croſs, if your Brother is not aſhamed of it, let him look at the Conſecration of a Crucifix; the Biſhop prays thus, *That* GOD *would bleſs the Wood of the Croſs, that it may be a ſaving Remedy to Mankind, a Steadfaſtneſs of Faith, an Increaſe of good Works, the Redemption of Souls,* &c.

Son.

Son. Why, this is monſtrous, indeed! this makes the Croſs their Saviour, not Chriſt, or as much as Chriſt; but does not our Saviour ſay, *Which is greater, the Altar or the Gift?* Mat. xxiii. 19. And may not we ſay here, Which is greater, the Croſs or the bleſſed Saviour, who was crucified upon it, and who has given Dignity to the Croſs? I will not ſay ſanctified it.

Fa. Beſides that, in their Office for the Adoration of the Croſs, it is evident, the Prieſt holds up the Croſs, ſuppoſing it to be the true Croſs, or a Piece of it, that Chriſt really was crucified upon; and he uncovers it, and ſays to the People, *Behold the Wood of the Croſs.*

The People anſwer aloud, Let us draw near and worſhip it; and then they all kneel down: and this he does three Times.

Daugh. As for its being the true Croſs, I ſuppoſe, they can't believe that.

Fa. Yes, they are perſuaded to believe it is in ſo many Places, that 'tis thought, if all the Pieces were put together, they would load Two or Three Waggons with Six Horſes apiece.

Daugh. This is wretched Work; why they worſhip the Wood, ſuppoſing it to be the Wood of the Croſs, whether it be ſo or not.

Fa. Yes, and when that Wood muſt have been rotten and gone, a Thouſand Year ago, at leaſt; not all the Art in the World could have preſerv'd it.

Daugh. I ſuppoſe 'tis the ſame with their other Reliques.

Fa. Monſtrouſly ridiculous! ſome of them ſo notorious, that their own People are, oftentimes aſhamed of 'em. I'll name you a few.

The Virgin *Mary*'s Milk, ſo many Drops of it are preſerved here and there, at the ſeveral Churches where her Image is worſhipped, that ſome think there are Pailfuls of it in all. At *Hall*, in the *Auſtrian*

Auſtrian Netherlands, they ſhew you her Needles and Thread, which ſhe work'd with, when ſhe made the ſeamleſs Coat that Chriſt had on.

Daugh. What Occaſion had ſhe of Needle and Thread, if there was never a Seam in it?

Fa. Nay, you muſt not enquire into that; ſuch a Queſtion in *Spain* would be enough to ſend you to the Inquiſition.

Son. I thank God, I was not born in a Land of ſuch horrible Blindneſs.

Fa. At St. *Omers*, in *Flanders*, they ſhew you one of St. *Bartholomew*'s Legs: At *Burges*, in *Spain*, they have another; and at St. *Bartholomew*'s Church at *Rome*, they affirm, they have his whole Body, Legs and all: At *Naples*, they affirm the ſame, that they have his whole Body; and yet, at *Villa Garſia*, they ſhew you his Head, and at *Leige*, Five of his Ribs.

Daugh. They have mangled the Saint ſtrangely; Pray do they worſhip theſe Things too?

Fa. Yes, they adore 'em, kneel down to 'em, and ſay Prayers over 'em to St. *Bartholomew*. I could fill a whole Book of ſuch Things; pray look into *Oldham*'s Satyr againſt the Jeſuits, I know you have it; there you'll ſee more of it.

Daugh. We have enough of it, Sir.

2d Daugh. Ay, and of Popery too, ſure my Brother don't know theſe Things; Was there ever any Proteſtant turn'd Papiſt, but he?

Fa. Yes, *my Dear*, there have been many deluded by the Prieſts, as he has been; but one Thing I would have you all remember, *viz.* there have been whole Nations brought over from Popery, to embrace the true Proteſtant Religion, which is the truly Catholick Faith, even in the Popiſh Senſe of that Word; but there never was any one Nation brought back from the Proteſtant Doctrine to embrace Popery again; no, not one in the World.

2d Daugh.

2d Daugh. Is it not done in *France*, Sir?

Fa. No, Child, the People have been driven away, murdered, and deſtroyed, and thoſe that have been turn'd, are ſo by Force; but 'tis one Thing to turn the Principles of a Nation, and 'tis another Thing to baniſh and extirpate the People. The Reformation was wrought, as the Chriſtian Religion was firſt planted, by Preaching the Goſpel, not by Fighting and Blood. St. *Peter*, St. *Paul*, and the reſt of the bleſſed Apoſtles, planted the Chriſtian Faith in the World; *Luther*, *Calvin*, and the reſt of the Reformers, planted the Reformation, and all by the ſame Way, *viz.* By the *Fooliſhneſs of Preaching*; the Holy Spirit glorioufly concurring: Paganiſm, attempted *the Firſt* by Lyons, Racks, Fire and Torture; The Papiſts attempted *the Laſt* by Armies and Cruiſadoes, that is, by the Sword, and by Fire and Faggot, by the Gallies and the Inquiſition; and both have ſucceeded alike; as no one Nation, once made Chriſtians, were ever brought back to Paganiſm; ſo no one Nation, once made Proteſtants, were ever (calmly and peaceably) brought back to Popery.

Daugh. 'Tis enough, Sir; 'tis very plain, that it is ſo; and may it ever be ſo.

The End of the Sixth DIALOGUE.

DIALOGUE VII.

THE Brother had now run his Length: he had been a haſty Convert to Popery; and, as ſuch often are, was become a mighty Bigot, eaten up with Superſtition and Ceremony, and, which was ſtill worſe, tho' he was not in Orders, took upon him to be a kind of a Miſſionary, for the Converſion of his Friends, preaching Popery to them where-ever he came.

This Zeal carry'd him even to Indecencies in his Father's Family; As to his Father himſelf, he treated him with a kind of Diſtinction, as he was a Father; and, indeed, becauſe his Father was a Man of Spirit, as well as Senſe, who kept him at a due Diſtance, and would not take any Appearance of Diſreſpect at his Hand, without Reſentment; maintaining his juſt Authority in his Family, and either would be convers'd with as he ought to be, or not be convers'd with at all.

But in the Family, and among his Brothers and Siſters, which, as I hinted at the Beginning, were numerous, he was quite another Man, and therein, indeed, he did not act like a true Miſſionary, ſent to preach Religion to Infidels; whoſe Buſineſs it is, with all poſſible Softneſs, Mildneſs and good Uſage, to inſinuate themſelves into the Favour and good Opinion of the People.

But, on the contrary, more like a Cruiſado Man, he beſieg'd them with Power, and aſſaulted them with Violence, aſſum'd an Authority in his Diſcourſe,

as

as being the elder Brother, and as he call'd himſelf Head of the Family, next to his Father, who he treated among them with Slight and an Indifference bordering upon Contempt.

In this Quality, he pretended to expect his Words ſhould come with the greater Force, and expected Things ſhould be taken as Truth, upon the Sanction of his Authority; and being impatient of Contradiction, would fly out into a Paſſion, if what he ſaid was not receiv'd with Reſpect; and thus he frequently took upon him to be angry, and talk impertinently to his eldeſt Siſter, and even to correct his little Brother for being ſaucy to him, as he call'd it, and telling him he pray'd to St. Nobody; and at another Time, his younger Siſter telling him, a little too pertly, that he pray'd to the *Devil*, he ſent her away crying, and ſpit in her Face.

But the Father was too many for him; for tho' he knew that his Son came frequently among them, and that he always lay at them to pervert them, if poſſible, and infuſe corrupt Principles into their Minds; yet truſting to the Grace and Goodneſs of God, and the early Influence which all his little Houſhold had receiv'd, he would not forbid their converſing with him, or reſtrain his coming to them.

At the ſame Time he fail'd not every Day to fortify their Minds againſt Error, by ſolid Arguments, ſound Reaſonings, and practical Inferences, all back'd and ſupported by Scripture Authority, laying ſuch ſolid Foundations of Truth and Religion, as all his Sophiſtry, no nor all the Subtlety of the Prieſt, which he frequently brought with him, could never ſhake; and yet this he did, in ſo ſuitable a Manner, with ſuch agreeable pleaſing Diſcourſes, and diverting Stories, proportion'd to the Underſtandings of his Children, and to their

Youth, that in ſhort, made them not only able to diſpute with their Brother, but to run him down, and even make a Jeſt of him, and of his Religion too.

His eldeſt Siſter, who his Father chiefly directed his Diſcourſes to, was a young Lady of a great deal of Vivacity, had a ſprightly Wit, a good Judgment above her Years, and a capacious vaſt Memory, ſo that nothing was loſt that her Father ſaid to her, nor did it want any of the Spirit and Force, which the Father expreſs'd it with. On the contrary, ſhe rather whetted and ſharpen'd the Edge of it, by the ready Turns of her own Satyrical Wit, and was often evidently too hard for him in Argument, as well from the Goodneſs of the Reaſoning itſelf, which was from her Father, as from the particular Art ſhe had of placing every Thing right in her Diſcourſe, and puſhing him home where ſhe had the Advantage; and this was the Reaſon that he was ſo frequently angry, and once in a Paſſion, he told her, ſhe was diſobliging, and did not treat him as became her, and the like; an evident Token of his being exhauſted in Argument.

The laſt Two or Three Diſcourſes they had, ſuch as that about praying to Saints, to Images, and adoring Reliques of Saints, adoring the Croſs, and even Pieces of Wood, which they had Reaſon to believe was not the true Croſs, and praying to Crucifixes, and to the Figure of the Croſs whereever they met with it; had made him very angry: but when his Siſter came to the Point of their buying and ſelling of Pardons and Indulgences, and eſpecially that of the Pope giving Pardons for Sins before they were committed, and for Thouſands of Years to come, ſeemed to ſhock him a little, and once or twice he ſtood ſilent, ſhook his Head, and then turned his Diſcourſe to ſomething elſe, ſo that all his Siſters took Notice of it, and remember'd it afterwards, as we ſhall hear.

But

But we muſt bring this new Convert a little farther on, where we ſhall ſee him acting another Part, at leaſt ſomething more Rational.

As the Father of this Family had thus, I ſay, fortify'd his Children, and eſpecially his Daughter, with Arguments, in anſwer to all the Points which he knew their Brother and his Prieſt would make uſe of, to deceive and impoſe upon them; he made them really an Over-match for their Brother, and he could argue upon no Point of Religion, and eſpecially in his Popiſh way, but they were manifeſtly too hard for him.

Of all the Popiſh Tenets, which he defended, they preſs'd him hardeſt with thoſe Two:

1. Praying to Saints immediately, and in their own Perſons, to ſave and deliver them; whereas, he affirm'd, they only pray'd to them to intercede with Chriſt for them.
2. Buying and ſelling Pardons, and that for Sins before they were committed, and for many Years to come.

He was not able to defend either of theſe Points, and he was a Man of too much Senſe not to know it, and therefore, as much as he could, he ſhunn'd meddling with them; but his Siſter, ſharp as Satyr itſelf, and keen and cutting in her Repartees, hung upon them, and when he had gone off to ſome other Diſcourſe, would jeſt with him, call him back, and ſay, Brother! Brother! keep to the Point; and particularly ſhe held him ſo hard to it, about praying to Saints, in their own Names, (as above) that he grew angry, and, in his Paſſion, told her ſhe *Lyed*.

The young Lady, with admirable Spirit, keeping her Temper, though it rais'd ſome Blood in her Face, ſuffer'd it to raiſe none in her Diſcourſe;

but ſhe riſes up, and, with Smiles in her Face, made him a Curt'ſey; 'I'm anſwer'd, Brother, 'ſays ſhe; I thank God you are conquered, you 'have no more to ſay; for giving the Lye is the 'End of all Diſcourſe.' And with that ſhe walked gently and calmly out of the Room.

The Gentleman, who he call'd Doctor, and who they ſuppos'd to be the Prieſt, was with him, as he generally was, and he greatly blam'd him, and follow'd the young Lady out, intending to perſuade her to come back; but ſhe was gone up into her Chamber, where, tho' ſhe had govern'd her Temper ſo well before, ſhe could not refrain giving ſome Vent to her Paſſions, and cry'd heartily for ſome Time.

However, to be even with her Brother, the next Time he came, and began to diſcourſe of Religion, ſhe told him calmly, that ſhe could not but remember how they left off laſt, and that ſhe would have no more Popery talk'd of, till thoſe two Points were gone thro'.

Her Brother was milder than before, and told her, he did not deſign to have been ſo plain with her; but that ſhe took upon her to affirm Things, which ſhe could not prove.

She expected he was going to ask her Pardon, for giving her the Lye; but being diſappointed in that, ſhe began to be a little warm herſelf, and told him, ſhe would not give him ſuch Language, but that he ſhould ſee preſently, whether he deſerv'd it or no; and with that ſhe pulls out the Paper, which her Father had given her, with the Prayer to St. *Ann*, which, ſhe ſaid, was Blaſphemous, and bid him get off of it if he could.

He colour'd and bluſh'd, as red as Fleſh and Blood could look, all the while he read it, and, at laſt, throws it away in a Paſſion, and ſaid it was a falſe Thing, and that it was a Heretick Forgery.

No,

No, no, Brother, ſays ſhe, the Proteſtants ſtand in need of no Forgeries, to confound Popery, 'tis done out of your own Mouths, and with that ſhe pull'd out the Certificate of the *Sorbonne* at *Paris*, and ſhew'd it him, both in *French* and *Engliſh*.

Then ſhe pull'd out more Papers, and particularly that which is mention'd above, to St. *Nicholas*, to give good Weather, and take away the Plague; and with the reſt, ſhe had the Documents of the Pope's Bull, for granting Ten Hundred Thouſand Years of Pardon, mentioned before, and ſhe told him, ſhe had them to ſhew.

But he was ſo confounded with the Certificate of the *Sorbonne*, in Favour of that blaſphemous Prayer to St. *Ann*, that he ſaid not one Word, but gave the Paper to the Doctor, who alſo read it, and laid it down without ſaying any thing to it.

The Doctor was a Man of Temper, and had a perfect Command of himſelf; and ſeeing the young Gentleman ſo confounded and ſilent, he endeavoured to put an End to the Diſcourſes; and turning to the young Lady, told her, He was ſorry to ſee theſe Diſcourſes always put them out of Temper, and broke in upon their Kindneſs: That he wiſh'd they would rather converſe upon ſome other Subject, that might not diſorder or diſcompoſe them.

The Siſter anſwered, With all her Heart; That her Brother always attack'd them firſt; That they were bound to defend their Principles, and thank'd GOD they were able to do it; That her Brother had uſed her very ill when he was there before, in telling her ſhe ly'd, and had as good as told her ſo again now, in telling her ſhe brought a Heretick Forgery to him: That as ſhe expected little leſs from him, ſo ſhe was not to be blamed for bringing ſuch good Vouchers for what ſhe had ſaid.

That now having cleared her ſelf, ſhe left it to him, or even her Brother himſelf, to reflect on whoſe

Side the Falſhood lay, and who had ſpoken Truth, himſelf or his Siſter; That now ſhe was ſatisfied, and if her Brother thought fit, ſhe would adviſe him to leave off talking of Religion, till he could defend it better, and not be baffled by Children.

Her Brother was going to anſwer; but the Doctor ſeeing him mov'd, and fearing that he would be rude to his Siſter, ſtood up, and ſpoke in *Italian* to him, and begg'd him to ſay nothing at that Time, and ſo perſuaded him to go away: ſo the Converſation entirely broke up, and it was the laſt they had upon theſe Subjects; nor did he come near the Family after it for a Month, 'till other Particulars brought them to converſe upon better Terms.

Some Time after this, the Brother, by ſome Accident, I do not remember the Particulars, had the Misfortune to break his Leg; and though it was ſet again immediately, yet, he lay a long while, not only lame, but in great Danger of a Mortification.

During his long Confinement, his Siſter, laying aſide all the Reſentment that had been between 'em, went to viſit him. The firſt Time ſhe came, and being in the beginning of his Illneſs, he could ſay little to her, nor had ſhe any Room to ſay any thing to him, his Fever being very high; for the Hurt being what the Surgeons call a Compound Fracture, that is, where the broken Bone had thruſt itſelf out through the Fleſh, the Pain of it had thrown him into a Fever.

However, he ſpoke to her, and deſired her to come nearer; and putting out his Hand to her, ſhe gave him her Hand, and he holding it faſt, ask'd her Pardon for his Paſſion, and ill-uſing her; adding ſome Expreſſions that ſeem'd to let her know, he had had Leiſure to think a little better of thoſe Things, ſince ſhe ſaw him laſt.

What he ſaid was ſo moving, tho' but in few Words, that, together with the dangerous Condition

ſhe

ſhe thought he was in, it threw her into Tears, and ſhe could give him very little Anſwer, and he perceived it, ſo he ſaid no more, and ſhe came away for that Time. But when ſhe came home, and as ſoon as ſhe could get an Opportunity to ſee her Father, ſhe told him where ſhe had been; upon which, they had the following ſhort Diſcourſe.

Daugh. O! Sir, I have been to ſee my Brother.

Fa. Well, How is he? Is his Leg well ſet?

Daugh. I don't underſtand that Part; they ſay it is, but he is very ill beſide.

Fa. How! very ill? What, has it thrown him into a Fever?

Daugh. Yes, indeed, and I doubt he is in Danger too; he is exceeding bad.

Fa. I am very ſorry for it, I pray God open his Eyes, before Death comes upon him.

Daugh. But, won't you be pleaſed to go and ſee him?

Fa. I believe he does not deſire it; Did he ſpeak of it?

Daugh. No, I can't ſay he ſpoke of it; but that might be, becauſe his Fever is ſo ſtrong upon him.

Fa. I would go to ſee him, if I was able to do him any Good; but I ſhall not refrain my ſpeaking to him of his Condition, and of his Apoſtacy: I ſhould think I failed in my Duty, if I did not; and, perhaps, that might do him Hurt.

Daugh. I hope it might do him Good, Sir, and not Hurt.

Fa. I mean, Child, it might do him Hurt as to his Diſtemper.

Daugh. I hope, Sir, you would not ſpeak to him in any Anger, at ſuch a Time as this.

Fa. No, no, not in the leaſt; I am grieved, but not angry, tho' he behaved very rudely to me; but I know how to be a Father.

Daugh. I am perſuaded, Sir, if he dies, he will never die a Papiſt.

Fa. If his Fever increaſes, he will ſoon be paſt telling, or even knowing what Religion he dies of; a Death-bed is no Place to change Principles in.

Daugh. I have heard you, Sir, ſay, very often, that a Death-bed was what would bring People to themſelves.

Fa. Ay, Child, ſo it does; 'tis a Time when Conſcience is ſet at Liberty; but it often carries them off before they have Time to hear it ſpeak, except it be in Terror and Confuſion.

Daugh. It's a Time, I believe, for opening Peoples Eyes.

Fa. 'Tis a ſad opening of one's Eyes, Child, when they open and ſhut, both in a Day; nay, perhaps, both in an Hour.

When Vengeance and Conviction come together.

Daugh. I hope, my Brother has not the Vengeance upon him; But I fully believe he has the Conviction.

Fa. What Reaſon have you for it, Child? Had you any Talk with him?

Daugh. Very little, Sir; He could not talk much, and I could not talk at all.

Fa. You are a poor Comforter, that go to viſit a ſick Man, and can't ſpeak to him.

Daugh. To ſee the Condition he is in, Sir, 'tis very terrible; and to ſee all the Popiſh Trinkets that he has about him too, was as terrible as all the reſt.

Fa. Why ſhould that be terrible to you, *my Dear?*

Daugh. O, Sir, to think a poor Wretch ſhould have them brought to him, to comfort him at ſuch a Time as that: I ſhould think they brought the *Devil* to me; I am ſure I ſhould as ſoon have them bring the *Devil*; I ſhould know what I had to do when

when he came, but I can't imagine what can be done with thoſe Things.

Fa. Pr'ythee, Child, what Things are they?

Daugh. Why, firſt, Sir, he has got a Popiſh Nurſe, who ſits up with him, and ſhe has pinn'd up I know not how many Holy Reliques, as ſhe calls them, about the Curtains; and upon the Table, there is a little Silver Box, which is full of them.

The old Woman ſits by the Bed's-ſide in a great Chair, and there hang Two or Three Strings of Beads; and at the Back of the Chair, ſhe has pinn'd up I know not how many Croſſes; they are only Bits of red Tape and black Tape, I ſuppoſe they are to keep the *Devil* off her dear Self, when ſhe ſits down.

Over the Chair, by the Bed-ſide, hangs a large Picture of the Crucifixion; and a great Crucifix of Wood, or Ivory gilded, hangs againſt the Bed's-head, juſt over him, and another at the Bed's-feet.

But while I was there, he bad them take it away; Let me have Chriſt, ſays he aloud, without the Croſs, Chriſt without the Croſs, repeating it aloud; and, I thought, with ſome Paſſion: I am perſuaded, Sir, he is ſick of Popery.

Fa. But how can that be, when he has all this Trumpery about him?

Daugh. He does not ſee them, Sir, only the Crucifix, and he could bear it no longer.

Fa. Was not his Doctor with him, Child, that uſed to be his Companion?

Daugh. No, Sir, and I believe has not; for I heard the old Woman whiſpering to the Maid, who is a Popiſh Wench too, that her Maſter had quarrelled with his Confeſſor, and ſhe was afraid he would die without being confeſs'd, and bad her ſend for Father (Somebody) I could not hear his Name.

Fa.

Fa. Why then, do they believe he will die?

Daugh. I believe they do, Sir, but I muſt ſay, I hope they are miſtaken; if the Surgeons are but Men of Skill, I hope, his Fever will go off again.

Fa. I can have no Patience to ſee him with all that Idolatry about him: I would have you go again, Child, but I ſhall but do him Hurt, for I muſt ſpeak my Mind plainly, as I think is my Duty.

Daugh. If he deſires to ſee you, Sir, I hope you will go.

Fa. Yes, if he will rid the Place of all his Popery.

Daugh. I can't anſwer for that, Sir; but if you would have me ſay ſo, Sir, I will.

Fa. I would not have you ſay any Thing to trouble him, while he is in this Condition neither; and if he does not ſpeak of my coming, or deſire me to come, you need not mention it; but if he does, you will have fair Occaſion.

To make this Part ſhort; ſhe went Two or Three Days after that, to ſee him again; but he was ſo ill, and the Surgeons were about him ſo, that ſhe could not ſee him. She ſtay'd ſome Time; but the Surgeons deſired that No-body ſhould ſee him, eſpecially not to talk to him, but that he ſhould go to ſleep, if poſſible, to compoſe him; for they greatly feared a Mortification.

His Siſter was ſurprized a little, to find that he had changed his Nurſe, and that the Popiſh Maid-Servant alſo, was gone all of a ſudden; and the new Nurſe (who, ſhe ſpoke to, it ſeems) took particular Care to let her underſtand, that ſhe was a Proteſtant, which his Siſter was very glad of.

The next Morning, her Brother being told ſhe had been there the Night before, ſent his Servant to tell his Siſter, he had reſted pretty well that Night,

after

after the Dreſſing; and that he would be glad to ſee her, excuſing his not ſeeing her over Night.

This over Civility to his Siſter, join'd with her Obſervation of the Popiſh Nurſe being gone, made her begin to think ſomething extraordinary was the Matter; and her Curioſity was increaſed by ſome Words which the Meſſenger added to one of her Servants in the Houſe (*viz.*) That there were ſtrange Alterations at their Houſe; ſo ſhe haſtened away.

When ſhe came thither, ſhe found her Brother much better than ſhe expected; his Pain was much leſs ſince the opening of his Leg, and his Fever was abated, tho' not quite gone; but, however, it was gone out of his Head, and he was alſo much more chearful than before.

When ſhe ask'd him how he did, he told her, He was quite well; as well as ever he was in his Life, and better too.

She was a little frighted at that; and feeling by his Pulſe, that he was ſtill hot, and in a Fever, ſhe concluded he talk'd light-headed, and that he was in a worſe Condition than before; upon which, ſhe could not refrain Tears.

He perceived her Tears, but did not gueſs at the Occaſion; and continuing to ſpeak chearfully to her, he wondred, a little, that ſhe did not ſeem pleaſed; and he ſaid, What's the Matter, Siſter, are you not pleaſed to find me better?

Dear Brother, *ſays ſhe*, How can you ask me ſuch a Queſtion? If I was ſure you was better, I ſhould rejoyce.

How do you mean? Don't you think then that I am better? Why, firſt of all, I am eaſy; the Surgeons have looſen'd the Bandage upon my Leg, which made it ſwell and inflame, and put me to a continued Torture, and now I am eaſy; and then

he

he gave her an Account of what they had done, and how much Danger he was in before.

This Diſcourſe was ſo ſedate and ſo diſtinct, that ſhe begun to be ſatisfied; and having ſaid ſomething, by which he perceived what had alarm'd her before, he pull'd her to him, and kiſs'd her, and ſaid, Dear Siſter, I am not light-headed, or delirious; and I ſhall ſoon convince you of that, *adds he*: Do you ſee no Alteration in the Houſe?

Yes, ſays ſhe, I perceive you have parted with your old Nurſe that you had, when I was here before.

Ay, Siſter, and with all her Trinkets: Dear Siſter, adds he, ſhe is gone, and a worſe Attendant with her; I have pack'd her off, and all my Popery along with her; bleſſed be God, they are all gone, I have done with them.

His Siſter was going to anſwer, but was ſo ſurpriz'd, ſhe could not ſpeak; only, that ſhe ſaid, *Have you?* And burſt out into Tears, much more violently by the Force of her Joy, than ſhe had done before for Grief.

But her Brother ſeeing it, kiſs'd her again, and holding her by the Hand, went on: Dear Siſter, ſaid he, don't weep; now I am ſure your Tears are of another Kind than they were before; I am not light-headed, I knew what I ſaid, when I told you I was well; I am well! I am better than ever I was in my Life! for tho' my Leg is broken, and my Fever is ſtrong, my Heart is turn'd; God has open'd my Eyes, Siſter.

She could not ſpeak a Word yet; her Tears and her ſecret Joy choak'd her Words, and ſhe made good that Verſe of the Poet,

That ſudden Joys, like Griefs, confound at firſt.

Look about you, Siſter, *ſays he*, I ask'd you, if you perceived no Alteration in the Houſe? Don't you ſee all the Popiſh Trade is walk'd off? They are gone, Siſter, with all their Trinkets; bleſſed be God, I have parted with the Idols, and with the Idolatry too.

Upon this, ſhe turned her ſelf a little, and began to look about her; and ſhe preſently found, that the Crucifix was gone from the Bed's-head; the great Picture that hung over the Chair, was taken down, and all the Reliques that hung about the Curtains, were gone.

By this time, ſhe recover'd her Speech a little; and the Nurſe came and gave her a Glaſs of Wine and Water, which ſhe call'd for, and when ſhe had drank it, her Brother ſaid,

Dear Siſter, You have been a kind Inſtructor to me, tho' I have us'd you very ill for it; but live or die, I will acknowledge it to you.

Dear Brother, ſays ſhe, I am ſo ſurpriz'd with Joy, with all you ſay, that I hardly know whether I am awake, or whether it is all a Viſion, a Deluſion, and whether I am not light-headed, as I thought you were. I am not able to tell you how it affects me; but, in a Word, I rejoice beyond expreſſing, I deſire to be thankful for you.

Ay, ſays he, let us all be thankful; it's no Viſion, Siſter, nor Deluſion; no, no, I have done with Deluſion, and the Deluders are fled, they are gone together; the Night, the Darkneſs is fled, and the Light has ſhin'd into my Soul: Dear Siſter, 'tis all owing, next to God's Goodneſs, to you, and your kind affectionate Diſcourſes.

He talk'd ſo much, and with ſuch Vehemence, that it began to weaken him; and the new Nurſe, that now tended him, a good elderly grave Woman, and a good Chriſtian and Proteſtant, deſir'd him not to talk ſo much, and ſo warmly: And his Siſter added,

added, Come Brother, ſays ſhe, tho' I long to hear the full Hiſtory of it, yet I'll wait till another Time.

Well, ſays he, I muſt have done for the preſent; ſo he bid the Nurſe give his Siſter an Account of Things: And, firſt, ſhe ſhewed her the Elbow Chair, where all the Croſſes had been pinn'd up, and they were all gone; the Silver Box of Reliques alſo, was gone, and the ſeveral Popiſh Pictures were all gone. Three Popiſh Books, a Pſalter, call'd, *The Virgin* Mary's *Pſalter*; another, call'd, *The Hours of the bleſſed Virgin*, and a Maſs-Book, he had made them be thrown in the Fire before his Face, and there lay ſome of the Remains of 'em half burnt.

While they were doing this, her Brother, a little ſpent with Talking, fell faſt aſleep; and ſhe took the Opportunity to ask the Nurſe, how all this happen'd.

Why, Madam, ſays Nurſe, my Maſter was ſo very ill, and the Pain in his Leg was ſo great, that every Body thought he would have died; but that which was worſe, it was plain to us all, for I was in the Houſe, ſaid ſhe, that he was more violently agitated in his Mind, and in greater Agonies there, than with all the other Pains he endured.

That old Sorcereſs, *ſaid Nurſe, I can call her no leſs*, mumbled over her *Latin* Prayers by him, made Croſſes upon him, and held up her little Crucifix to him; but he thruſt it from him, and bad away with her Traſh, that would do him no good; at which, ſhe was very angry. She had hung all the Curtains with little Bits of Wood, and Bone, and Ivory, and ſuch Trumpery, as ſhe call'd Holy; but he knew nothing of that.

Why, *ſays the Siſter*, he might ſee them.

If he did, *ſays Nurſe*, he did not mind 'em.

How came he to ſee them at laſt, *ſays his Siſter?*

Why, Madam, ſays ſhe, my Maſter grew worſe and worſe, and the old Witch had ſat up with him

Two

Two Nights; all which Time, ſhe had worry'd and teiz'd him to ſend for his Confeſſor, and to have the *Extreme Unction*: ſhe call'd it by another Name of her own, I don't know what; but he would not hear of it, and told her he was not in ſuch Danger.

But, at laſt, ſhe teiz'd him ſo much, that it made him angry; and he told her, haſtily, he would have none of it, 'twould do him no good, or 'twas good for nothing to him, or to that Purpoſe; ſo ſhe left off, but was highly provok'd; and the next Morning ſhe had ſent for a Prieſt without his Knowledge.

When the Prieſt came into the Room, he was in a great Paſſion at the Sight of him; and, Madam, ſays Nurſe, thoſe Things did my Maſter a great deal of Harm, and made him worſe than he would be; however, he govern'd his Paſſion, and ſpoke civilly to the Prieſt, and told him, He could not, at that Time, diſcourſe; that he was in Pain, but, he hop'd it would abate, when they opened his Leg, and that he was juſt endeavouring to go to Reſt; but that, when he was a little refreſh'd, and able to ſee him, he would ſend for him; and with this, he diſmiſs'd the old Prieſt, and he went quietly away, only gave him his Popiſh Bleſſing as he went.

Then he did not ſay over any of his Mumbles to him, did he? *ſays the Siſter.*

No, Madam, *ſays Nurſe*, it was plain, my Maſter did not care for them.

But, *ſays the Siſter*, What did the old Woman ſay?

Why, Madam, *ſays Nurſe*, ſhe did not perceive my Maſter's Meaning then; ſo ſhe took no Notice of it; and ſhe having ſate up Two Nights together, I was order'd to ſit up the next Night, and the old Witch went to Bed.

When I came to ſit up, Madam, my Maſter call'd me to the Bed-ſide, Who are you? *ſays he*, for it

was

was pretty dark by the Bed-ſide, having only a Watch-Light, and that at a Diſtance; ſo I ſaid, *'Tis I*, Sir, *do not you know me?* With that he called me by my Name; Is it you? ſays he, I am glad to have you ſit up with me, I want to ſpeak with you.

And then, Madam, ſaid ſhe, my Maſter ſurpriz'd me; I knew how he had been ſeduced and drawn away by the Prieſts beyond Sea, and had been prevail'd with to turn Papiſt, and there was ſuch a deal of ſuperſtitious Stuff among them here, eſpecially the Old Woman, that I could hardly bear the Houſe.

But my Maſter ſoon ſhewed me that he was another Man; told me he found Popery was a gay Thing Abroad, and 'twas a mighty eaſy Way of going on through Life, but there was nothing in it to go through Death; it was no Religion to die with; that it was a ſad Thing to return too late, and ſo near Death, but that he had been ſick of it now two Days, and the Old Woman, ſays he, has ſhew'd me as much the Folly of it all, as any of them.

But has he had no Prieſt with him, ſaid his Siſter?

Yes, Madam, ſays Nurſe; there the Light began to ſhine in upon him; the Prieſt and he fell out; the Prieſt, it ſeems, urg'd him to confeſs himſelf, as they call it; he told him he had: The Old Woman anſwered, Has! to who, I wonder? here has been no Confeſſor with him.

He anſwered with ſome Anger, he ſhould confeſs himſelf no more.

Well, *ſays the Prieſt*, no Confeſſion no Abſolution.

I know it very well, *ſays my Maſter.*

However, what with the Prieſt, and the Old Woman together, they made him very warm, and, as ill as he was, he told them aloud, God alone could abſolve

ſolve him, and he would confeſs himſelf to him alone.

The Woman, though his Servant, was ſaucy and inſolent; the Prieſt indeed uſed him better, that is, with more Manners, but preſſed him earneſtly to Confeſſion, telling him that tho' God alone could pardon, he had given Power to his Servants, for the Comfort of the Penitent, to pronounce them abſolv'd in the Name of Jeſus Chriſt, provided they made a full Confeſſion.

He inſiſted he would make no other Confeſſion for the preſent, and ſo the Prieſt modeſtly enough withdrew; but, adds Nurſe, the Old Woman has ſo teiz'd him Night and Day, that ſhe really has not given him Time to reſt when he might have reſted; and, in a Word, has talked ſo fooliſhly too, that he has ſeen farther into the Emptineſs of Popery, by her Means, than ever he did before.

Says the Siſter, That is but a poor Light, to ſee into Popery by Fools, and makes but few Converts.

No, Madam, *ſays Nurſe*, but Popery is a Religion for Fools, and my Maſter ſaw by it how the Ignorance of the People was the Support of Popery.

He knew all that before, *ſays his Siſter*, and uſed to tell me there was no Need that the common People ſhould know any thing; 'twas enough for them that the Prieſt underſtood how to pray for them; that they were only to repeat the Words in *Latin*, and believe they were ſuch Prayers as they ought to ſay, and that God would accept the Devotion without the Words.

Well, Madam, but my Maſter is of another Mind now, I aſſure you; and he gave me a long Account how he was drawn in; but that which I heeded moſt, was how he was brought out of it all again, which he ſaid was occaſion'd by ſome Things you

ſaid to him and ſhew'd him, about praying to Saint *Ann*, and about the Pope's ſelling of Pardons.

I remember the Paſſage, *ſaid his Siſter*; but that was a good while ago.

Let it be when it will, Madam, *ſays Nurſe*, that gave the firſt Blow to it all.

Well, but, *ſays the Siſter*, pray go on with what he told you that Night.

Why, Madam, *ſays ſhe*, he complain'd heavily of the Old Woman dunning him to confeſs himſelf, till at laſt, ſays he, I bid the old Fool be quiet, and let me go to ſleep; after which, added he, ſhe ſat rattling her Beads, and ſaying *Latin* Prayers ſo loud, that tho' ſhe thought I was aſleep, I heard her all the while.

After this, Madam, I took the Freedom to ſay to my Maſter, Sir, pray, ſeeing your Eyes are now, bleſſed be God, opened, and you are convinc'd of the Wickedneſs of all theſe Things, why do you let all theſe Trinkets hang about you?

About me, what do you mean? *ſays he.*

Why, Sir, ſaid I, about your Bed, and the Curtains, and almoſt every where.

I know nothing of them, *ſays he*, ſhew me ſome of them.

So I took down two or three little dirty Bits of Bone and Wood, and ſhew'd them to him; *Here, Sir, ſaid I*, what are they, I beſeech you? I believe they are Charms, or Spells, or ſome ſuch Things; I believe ſhe is a Witch.

O! ſays he, I ſee, theſe are holy Relicks to keep evil Spirits away.

I beſeech you, Sir, *ſaid I*, pray to God to keep you from the evil Spirit, and do not deal in ſuch Things as theſe; I am afraid to touch them.

Take them all down, *ſays he*, and do not be afraid of them; the *Devil* can do nothing with them, any more than without them.

So

So I took them all down, but when I came to the Eaſy-Chair I was frighted; Sir, ſays I, pray what is the Matter with this poor Chair?

Why, what ails it? *ſays he.*

Nay, Sir, ſays I, 'tis all Witchcraft; why, here is a Hundred Croſſes upon it, they hang all over it; I dare not ſit in it.

Do not be afraid, *ſays my Maſter*, take them all away.

In ſhort, Madam, I clear'd the Room of all the Popery, and all the Popiſh Pictures, by my Maſter's particular Order, and carry'd them all into the Old Woman's Room, where ſhe was faſt aſleep; and then my Maſter, tho' he was ſpent with talking, ſaid, his Mind was eaſy, and he would go to ſleep; and ſo he did, and ſlept better than he had done in ſeveral Nights for almoſt two Hours.

But, ſays the Siſter, Pray what ſaid the Old Woman to all this?

I will tell you that by and by, *ſays Nurſe*, but pray let me go through with the reſt.

Do ſo, *ſays the Siſter*, for 'tis a very pleaſant Story to me, I aſſure you.

Why when my Maſter wak'd, I ask'd him how he did? he told me, with ſome Warmth; *Better*, Nurſe, *better a great deal*; not that I am in leſs Pain, or that the Fever is abated, but I am better: Now, *adds he*, if it be the Will of God I can dye, I have purg'd my Houſe and my Heart from Idols, and I have been in Heaven all the while I have been aſleep.

He had had ſome pleaſing Dream about it, I ſuppoſe, *ſays his Siſter.*

Yes, he had, ſays ſhe, and he told me his Dream, 'tis very long, and I cannot remember it all; but it was that the Devil held him faſt with three great Chains, till an Angel came from Heaven and deliver'd him, and tied the three great Chains faſt about

the Devil that he ſhould take hold of him no more, and then leaving the *Devil* chain'd to the Ground, took him up, and carry'd him through the Air into Heaven.

What a ſtrange Dream was this, *ſays the Siſter!*

O my Maſter, Madam, will tell it you all, *ſays ſhe*, there's a deal more of it.

Well, *ſays the Siſter*, but what followed?

Why, Madam, *ſays ſhe*, then he order'd me to pull out ſuch a Drawer, and there were three or four Books in it; he bid me bring them to him, which I did, and he made me promiſe him that as ſoon as the Family was up, I would throw them in the Fire and burn them all; and I faithfully perform'd it, and brought up the Ruins of them to ſhew him, that he might be ſatisfied; and my Maſter has mended in his Health ever ſince; and eſpecially now he is eaſy in his Leg, I do not doubt but he will be well again.

Well, Nurſe, *ſaid the Siſter*, but what came of the Old Woman?

Why, in the Morning, *ſays ſhe*, my Maſter order'd me to *pay her* and ſend her away, with all her Baggage, and I did ſo; but ſhe went away curſing and raving, and calling me all the Hereticks, and damn'd poyſon'd Hereticks, ſhe could think of; nay, curſed my Maſter, and all the Houſe, before ſhe went.

But ſhe march'd off, did ſhe not? ſays the Siſter.

Yes, yes, *ſays the Nurſe*, ſhe went away, and I hope my Maſter will be troubled no more with them.

All this while her Brother ſlept very ſound, and Nurſe looking in upon him, told her, ſhe found him in a ſweet Sleep, and, as ſhe thought, was in a little Sweat; ſo the young Lady told her, ſhe would go Home, and come again in the Evening.

My

My Maſter will want you, Madam, ſays Nurſe, as ſoon as he wakes.

Nurſe, *ſays the Siſter*, this News is ſo ſurprizingly good, and our whole Family have ſo much Concern in it, that I cannot bear my Father ſhould not hear it; I muſt needs ſay, it troubles me he has been without it ſo long.

Nay, Madam, *ſays Nurſe*, that's true, 'tis pity my old Maſter ſhould not hear it; but if my Maſter wakes, what ſhall I ſay?

Say, Nurſe, *ſays the Lady*, ſay the Truth, juſt as I ſay it to you; tell him that I am gone home, to let my Father know a Piece of News, that, I am ſure, will be to him like Life from the Dead; like the Father of the Prodigal, in the Goſpel.

I will leave out the laſt, Madam, *ſays Nurſe*, if you pleaſe, perhaps it may trouble him.

Well, do then, *ſays the Siſter*, tho' I don't think 'twill trouble him, to tell him how his Father will rejoice over him.

After this, the Siſter came away, and brought the News to his Father; but it is not to be expreſs'd, with what Tears of Joy the whole Family received the News; with what Extaſies of Joy and Thankfulneſs, his Father received it, who might well ſay, *This my Son was dead, and is alive again; was loſt, and is found.* The Narrative of this remarkable Return of a Penitent, is too long for this Work; it would fill a Book by itſelf, and, perhaps, may, in its Time, in order farther to ſet out the Deluſion of Popery.

At preſent, I cloſe this Part, by adding, The young Gentleman recovered apace; and as ſoon as he was well enough to be removed, his Father caus'd him to be brought home; where he lay ill ſeveral Months, for tho' his Leg was perfectly well,

yet it had brought him into a declining State of Health: But he recover'd at laſt thoroughly, continued a Proteſtant, very ſober and religious; and the Father kept the Day of his Re-Converſion, as a Day of Thankſgiving in the Family, as long as he lived.

The End of the Firſt Part.



A NEW

Family Inſtructor, &c.

PART II.

DIALOGUE I.

THE Succeſs which the good Gentleman, the Father of this well inſtructed Family, I have been ſpeaking of, had met with, in the Popiſh Controverſy with his eldeſt Son, and the good Effect it had, both upon his ſaid Son, and all the reſt of his Children, not only inſtructed his Family, but it gave his Words and Diſcourſes to them a greater Force and Energy, upon all ſuch Occaſions, than it would otherwiſe have had; and had alſo this particular good Effect, *viz.* That his Children always applyed to him, as to their Oracle, when any religious Doubt or Diſpute appeared upon the Stage, in their Time.

Upon theſe Occaſions, he took a particular Method of his own, which yet, will, I believe, recommend itſelf to many other judicious and capable Perſons, who are Heads of Families; as, perhaps,

the beſt and cleareſt Way to enforce their Inſtructions; and this was,

1. To bring all Things into as ſhort and conciſe Heads of Diſpute as he could, that it might be the eaſier retain'd in the Memory of his young Audience.

2. He endeavour'd to bring ſolid and ſufficient Vouchers to prove every Thing that he ſaid, confirming his Inſtructions from ancient and authentick Authors; ſuch whoſe Authority could not be diſputed, much leſs deny'd, and as much as poſſible from the Scripture itſelf, as the great Oracle of all Truth, eſtabliſh'd and undiſputed in it ſelf.

3. He digeſted all in a familiar Way, eaſy to be receiv'd, and to be underſtood by the meaneſt Capacity.

4. He brought as much of it as he could into Story, that it might be pleaſant and diverting, and conſequently be entertain'd by the Enquirers with Pleaſure and Delight.

By this happy Method of Plainneſs, and a pleaſant agreeable Way of Talking, he made his Family greatly delighted in hearing his Inſtructions, and eagerly to receive them; ſo that they often uſed to come and ask him Queſtions upon ſuch Heads as they found diſputed in the World, and to deſire his Opinion.

It was upon a particular Occaſion that his eldeſt Daughter, of whom I have ſaid ſo much already, begun thus with him one Day at Dinner.

Sir, *ſaid ſhe*, you uſed to relate ſomething or other to us that was improving and diverting too,

and

and of the higheſt Importance; have you nothing left in your Thoughts to encreaſe our little Stock of Knowledge?

Truly Child, *ſays the Father*, I found ſuch Difficulties fall in my Way, in our laſt Diſcourſes of this Kind, that it made me ſometimes wiſh I had never begun them: It held me ſo long, and was ſo unhappily thwarted by your Brother, that I ſometimes was ready to fear I ſhould never get thro' it, and that I had done more Harm than Good in my Family.

Daugh. But, Sir, your Succeſs at laſt was enough to encourage you; Beſides, Sir, What had you to fear in ſo good a Cauſe?

Fa. Why, I am no Divine, no Caſuiſt, I had not ſtudied the Diſpute other than as a private Chriſtian had, and as every private Chriſtian ought, to furniſh my ſelf with ſo much of the Argument, on both Sides, as ſatisfied me in the Choice of my own Principles.

Daugh. But I dare ſay, you were not afraid my Brother ſhould be too hard for you.

Fa. I thank God I did not fear that either your Brother, or his Prieſt, or any other in Conjunction with them, would have ſhaken my own Principles; but I did not know how far they might, by their Sophiſtry and Cunning, inſinuate into your young Heads. *Popery* propoſes a fine eaſy Way of ſliding into Heaven, as a Man gets into a Prince's Apartments, by bribing a Page of the Back-ſtairs; or into a Nobleman's Houſe, by bribing the Porter or Door-keeper; ſo that after a Life led at large, and ſinning by Licenſe, a formal Confeſſion, and a bought Abſolution, wipes out all the Score, and the Offender goes on quietly as if he had never ſinned at all. I did not know what ſuch a Scheme of going to Heaven might do; I know it has deluded many a well-meaning Chriſtian, and carried

ried them ſo far out of their Way, that ſome have never found their Way back, and I did not know what it might do among you.

Daugh. But, Sir, you got an eaſy Victory here; I think verily you laught Popery out of Doors, at leaſt out of your own Family, I am ſure you did.

Fa. That's true, but I was not always ſo merry as I made my ſelf, tho' I think truly 'tis the only Way to deal with it.

Daugh. 'Tis a ridiculous Religion indeed; we have been fully ſatisfied of that, and I believe laughing at it, is as ready a Way to confound it as any: I am ſure we found it ſo in the Caſe of my Brother; and my Brother is of the ſame Opinion too, now he ſees through it; he wonders how it was poſſible he could be ſo deluded.

Fa. Well, what ſhall I go upon next?

Daugh. Sir, We want mightily to have ſome Knowledge of the Wonders of Nature; we ſee the Outſide of Heaven, Sir, every Night, and every Day, and we hope to know the Inſide of it hereafter at once, by a full Diſcovery, at one Glance, when all Things ſhall be reveal'd; but we would be informed ſomething of the Works of God on this Side, as well thoſe above us, as thoſe about us, which tho' we converſe with every Day, we find we know little of it.

Fa. I ſuppoſe you mean you would know ſomething of the Motions of the heavenly Bodies, their Nature, Revolutions, Influences, the Reaſon of their being made at the Beginning, and what ſhall probably be their End.

Daugh. Yes, Sir, that is, indeed, what we want to know; my Brother has told us ſomething of them; but he is gone now, and has ſet us on fire with an eager Deſire to know the reſt.

Fa.

Fa. Nay, hold there, my Dear, not your Brother, or I, or thoſe that are ten times more knowing than I am, can teach you to know all the reſt.

Daugh. We believe that, Sir, but we deſire to know no more than you can teach us.

Fa. The utmoſt Perfection of Human Knowledge that can be attained to by us, and the beſt Uſe that Knowledge can be put to in this World, is to lead our Thoughts into Extaſies of Admiration, Wonder, and Aſtoniſhment, at the Wiſdom and Power of the great Author of Nature, who has made all thoſe glorious Bodies, and directs all their Motions.

Daugh. This ſtill makes us the more deſirous to look into it, if you don't think it too much above us, and that we ſhould not enquire into what we are not capable to underſtand.

Fa. No, no, I do not think it is above you at all, nor above your Capacities, to know, that tho' you cannot arrive to a compleat Knowledge, yet you may underſtand enough both to give you an abundant Store of uſeful and inſtructing Light in the Works of Nature, and to lead you to a religious Improvement of it all, that you may ſee Cauſe to ſay, in the Words of the Pſalm, *O Lord, how manifold are thy Works! in Wiſdom haſt thou made them all*, Pſal. civ. 24.

Daugh. If you pleaſe, Sir, to give us a right Taſte of theſe Things, I hope we ſhall make ſuch a good Uſe of them as you ſhall direct us to, for I have been told that there is a religious Improvement, as well as a meer Encreaſe of Knowledge to be made of it.

Fa. Yes, there is a Religious as well as a Mathematical Improvement in every Part of it, and they go on Hand in Hand, running through every Branch of it; but then I muſt tell you before-hand, it will be

be a long Study; it will take you up many Days, perhaps Years, to go through it.

Daugh. I hope we ſhall not be a weary of it; we are told 'tis a very diverting Thing.

Fa. I am not afraid you ſhall be weary of it, for every new Thing you ſee and know will inflame your Souls with new Deſires to know more, and the more you ſee, the more you will want to ſee.

Daugh. I hope if you are not tired with Teaching us, we ſhall not need to be tired with Hearing, and, for my Part, I am reſolv'd to take ſuch Minutes of all you tell us, by the Help of my little Scribe here, [*naming her youngeſt Brother*] that we will be ſure to forget nothing you ſay to us.

Thus far they were gone in their Diſcourſe, and the Father was telling them, by Way of Introduction, that he would prepare himſelf againſt the next Day with ſome uſeful Generals, to give them as a Scheme of his future Diſcourſes. 1. That he would provide a Pair of Globes for them, and learn them the Uſe of them, that they might ſee the Motions of the Heavenly Bodies, as he explain'd it to them. 2. And ſome Maps of the ſeveral Parts of the World, in order to teach them the Uſe of them, and how to judge of the Situation, and ſeveral Diſpoſitions, of that Part of the World which they would hear diſcours'd of in Converſation, that ſo when they heard of any of the great Tranſactions of the World, Armies marching, Sieges, Battles, and the like, they might march along with them in the Maps, and ſee where every thing was doing as it was done.

He was going on with thoſe Things, and they were mightily delighted with the Expectation of what they were to learn, when two Gentlemen came in, who were very intimate in the Family, tho' not related; one of them was a Miniſter, and the other a Gen-

a Gentleman, but of Learning, as well Religious as Human, equal to the other.

Theſe falling into Converſation, with the Gentleman of the Houſe, there happened, one Thing drawing on another, to begin a warm Diſcourſe upon the new unhappily reviv'd Diſputes, upon the old *Arian* and *Socinian* Hereſies, in which the Miniſter, and the Gentleman, chiefly concern'd themſelves; the Father, or Maſter of the Houſe, very little intermedling, only now and then interpoſing a Word or two, and eſpecially, as Moderator, when they began to be warm, and, as he thought, to break in a little upon Friendſhip and Decency.

The Miniſter was perfectly Orthodox in his Principles, and ſtrict in the Practice of the Doctrines which he taught, but inſiſted much, in his Diſcourſe, upon the Uſefulneſs of Practical Divinity, rather than to run into doubtful Diſputations.

The Gentleman, as above, was Learned, Bright, full of Knowledge, and full of Wit; conceiv'd clearly, and expreſs'd his Thoughts aptly and intelligibly, but was tainted in Principle with the new Errors, as to the Trinity; and, withal, a little of a Deiſt, or Sceptick, or Free-Thinker, call them what you will, and when the Divine preſſed for a ſerious Application to the practical Part of Divinity, rather than the Polemick, began to triumph over him, as if he was baffled, and afraid to go on, at which the Miniſter defy'd his Suggeſtion, and challeng'd him fairly to the Diſpute.

However they did not go far into it at that Time, but ſo far as to draw on a Diſcourſe between the Father and his Family, which iſſued in reſolving, by Conſent, to adjourn their Philoſophy for a while, and to deſire their Father to inform them a little how the Caſe ſtood with reſpect to the many Diſputes that were now in the World about the great Articles of our Faith.

His

His Daughter, who was a Leader of the younger Children in all their Enquiries, told him ſhe thought they had been fully inſtructed in all the Principles and Fundamental Articles of the Chriſtian Religion in their Catechiſm, and by his former Inſtructions; but thoſe Gentlemen, that call themſelves Free-Thinkers, ſays ſhe, are enough to beat us out of all Principles, and unteach us all we have learn'd.

Why Child, *ſays the Father*, what do you meet with among them that ſhocks your Principles? what Books have you been reading?

I have not read many Books, *ſays ſhe*, but we meet with it in all our Converſation; People argue, I think, againſt all the Eſſential Points of Religion, and they ſeem to love it.

Fa. It is an unhappy Pleaſure ſome People take in endeavouring to argue themſelves not into good Principles, but out of them.

Daugh. It is ſtrange they ſhould argue and diſpute not to clear up their Underſtanding, but to darken it, and to put out the little Light they have.

Fa. It is the Effect of a Natural Reluctance, which People have to what is good: They would be mighty glad there was neither Heaven, or God, or Future State; they are very uneaſy, leſt the Affirmative ſhould be true, becauſe then giving an Account to them, being judg'd and ſentenc'd by them, and in that State too, appears a Conſequence; and they would be very glad there was nothing in that Part, for many Reaſons too evident to need a Repetition.

Daugh. But they ſeem now to go upon another Point, not ſo openly wicked as that; they tell us, they acknowledge a God, a Heaven, and Future State, and all thoſe Things, but they have taken away all the Terrors that ſtuck ſo cloſe to them upon thoſe Accounts before; and now, upon their new Notions, they are very eaſy, and talk of all thoſe Things as if they were ſettled in their Favour.

Fa. Yes,

Fa. Yes, they have eſtabliſh'd an entire new Syſtem of Heaven and Hell, God and Devil, all to their full Satisfaction.

1. They do not, indeed, directly deny a GOD, but they acknowledge him in ſuch a Manner, and bring the Deity, which they pretend to own, under ſuch Regulations and Reſtrictions, that they ſcarce allow him to be a GOD at all. They will have him be ſo good, ſo merciful, ſo beneficent, that he cannot be Juſt; They take all Reſentment from him, let the Wickedneſs of Man be how great ſoever: As to Puniſhment, that they will not allow at all; they tell us, it is not conſiſtent with the Nature of *a Deity*; and all thoſe Things which we ſee executed by the Divine Vengeance in the World, they call Accident, Temporary, and ſuch like; covering THINGS with WORDS, and amuſing us with being quite wrong, as they call it, about Hell, and a Future State of Perdition, which they make a Jeſt of.

Daugh. This is juſt what I mean, Sir, tho' I did not expreſs it ſo clearly; but you ſpeak their own Language, the very Words.

Fa. Well, Child, their Meaning is the ſame, and they expreſs it much alike; but let them expreſs it as they will, they aim at ſomething, and it is indeed too much the Way of thoſe People, who wiſh to have Things as they repreſent them; but I hope this will not go far with you: The *Being of a God* is an Original Beam of Light ſhining into the Soul from the firſt Hour of its being able to judge and reflect: The whole *Book of Nature* teaches it, and all Nations conſent in acknowledging it, and, as you ſay, they allow that Part; indeed they cannot help it.

Daugh.

Daugh. Sir, they do not pretend to deny the *Being* of a GOD.

Fa. It follows naturally, if there is an infinite eternal Being, a great firſt Cauſe of all Things, He muſt be infinitely Wiſe, Good, Righteous, Holy and Juſt.

Daugh. They grant all that too, Sir.

Fa. Well then, if he is infinitely holy and pure, he cannot look on Sin, which is in its Nature all Impurity and Corruption, without Abhorrence; and by Conſequence of his Juſtice, he muſt look on the Sinner with *Reſentment* and *Diſpleaſure*: How elſe can he be Juſt?

Daugh. No, no, they will not allow that, they ſay he looks on them with Pity indeed and Compaſſion, but no Anger and Diſpleaſure, which is below his Infinite Greatneſs, and the Sovereignty of his Mercy.

Fa. You muſt hold ſuch Men to the known Rule of Reaſoning, which is, That *they that affirm a Thing, are oblig'd to prove it*, otherwiſe they ſhamefully beg the Queſtion; pray put them upon the Proof of it.

Daugh. They ſay it is againſt Reaſon to argue otherwiſe.

Fa. And we ſay 'tis againſt *Revelation* to argue ſo: *The Wrath of God is revealed from* Heaven *againſt all Ungodlineſs and Unrighteouſneſs of Men*, Rom. i. 13.

Daugh. O! Sir, they deſpiſe all *Revelation* and all *Scripture*.

Fa. Then I think all they ſay merits to be deſpiſed, and themſelves to be deſpiſed too, only that we pity and pray for them.

Daugh. But, Sir, cannot we anſwer them a little too, cannot we talk to them in their own Way?

Fa. Ay, ay, you may anſwer them in their own Way too; they ſay 'tis arguing againſt Reaſon to argue

argue, that God is angry at the Sinner, reſents, and will puniſh him; and we ſay, that to ſay he is not angry, and will not deal in the utmoſt Vengeance and Reſentment againſt the guilty Sinner, unleſs he repents, is arguing againſt Fact.

Daugh. Nay, that is taking them in their own Way indeed.

Fa. To argue againſt Reaſon is unreaſonable, but to argue againſt Fact is impracticable; 'tis not to be done; Reaſon may be doubted and queſtion'd, but Facts are Matters of Evidence, and undeniable; Demonſtration is above Argument; when the Matter of Fact is brought out and ſet in open Light, all Argument is at an End.

Son. I remember, Sir, the Rulers and Elders of old ſeem'd conquer'd by this very thing which you call *Evidence of Fact*, in the Caſe of the Apoſtles *Peter* and *John*; they conferr'd together about what they ſhould do to them.

Fa. It is very true, and it is very direct to the Caſe; have you a Bible? here, pray look for it, and read it. [*Speaks to his Daughter.*]

Daugh. Here it is, Sir, it is in *Acts* iv. 16. *What ſhall we do to theſe Men? for that indeed a notable Miracle hath been done by them, is manifeſt to all them that dwell in* Jeruſalem, *and we* cannot *deny it.*

Fa. Well, you ſee now Matter of Fact ſilenc'd thoſe very Enemies, that in ſpite of Conviction would not believe before; they had not a Word to ſay where Fact appear'd: *We cannot deny it*, ſay they, *we cannot argue againſt Demonſtration*, it is not to be done.

Daugh. But then, Sir, where are theſe Facts to be had?

Fa. The World is full of them, Child, the Juſtice and Wrath of God *is reveal'd from Heaven*; it has always been ſo, and is ſtill reveal'd ſo every Day: But not to run into Hiſtory, we have frequent

Examples, every Hour, before our Eyes; here was one, the other Day, that affirming a Thing he knew to be falſe, wiſh'd he might drop down dead immediately if it was not true, and immediately he ſunk down and died, having only Time to acknowledge that he had lyed, and that God was juſt; You know the Story, Child, and that it is true.

Daugh. 'Tis a dreadful Story, indeed, and we have all heard it.

Fa. Well, that is a plain Evidence of Fact; I can give you five or ſix ſuch within the Compaſs of my own Memory: A Man giving a falſe Evidence in one of our Courts of Juſtice, as ſoon as the Clerk had expreſs'd the Words, *So help you God*, and the Man kiſs'd the Book, he fell down dead.

Daugh. This is a new Way of arguing with them indeed, and I ſhould think they could not ſtand againſt it.

Fa. Hiſtory is full of theſe Examples, God's Vengeance on Drunkards, Prophane Swearers, Murtherers, and ſuch as have acted in Defiance of God, and of Conviction: Beſides, the Caſe of *Ananias* and *Saphira*, and beſides Scripture Evidence.

Son. Nay, Sir, though they will not allow Scripture Doctrine, they cannot deny Scripture-Hiſtory; they cannot deny the Facts related in Scripture, nor can they bring any Evidence againſt the Fidelity of the Relations, or of the Relator.

Fa. Well then, let them look into the Story of *Achan*, who conceal'd his Theft, and hid the forbidden Plunder, who was detected by caſting a Lot, which was the immediate Hand of Heaven, and ſingled out the very Man; again, inquire into the viſible vindictive Infatuation of the *Jews* at the Deſtruction of *Jeruſalem*, and how they fir'd their own Temple, how they acted, in their own Ruin, againſt the common Dictates of Reaſon, againſt common Senſe,

Senſe, againſt the very Endeavours of their Enemies to ſave them, which made *Titus*, the *Roman* Emperor, ſay, They were fated to Deſtruction; then let it all be trac'd back to the Prophecies of Chriſt, who ſo directly foretold that Deſtruction, as well as appointed it; and let them tell us whether Heaven has no Thunders, executes no Judgments, excites no Power in Vengeance againſt his offending Creatures: If not, how came the Deſtruction of *Jeruſalem* to be firſt threaten'd as a Puniſhment, and then executed?

Daugh. Indeed it is plain to me that it is otherwiſe.

Fa. The Experience of all Ages, and almoſt of all Nations, is againſt them, beſides the Teſtimony of the Scripture.

Son. They deſpiſe the Scripture; they deny its being of Divine Original, and, by Conſequence, its being of Divine Authority.

Fa. They cannot detect it of one Falſhood; there are no Prevarications found in it; it lays down Precepts of ſtrict Virtue, guides to every Thing that is good and virtuous, clean and perfect; condemns every Thing unjuſt, diſhoneſt, diſhonourable, or wicked; 'tis a perfect Rule of Uprightneſs, it has all the Marks of Divine Impreſſion upon it that can be thought of.

Daugh. They cavil at almoſt every Thing they find in it.

Fa. But they can overthrow nothing in it, and the very Hiſtory of it, as a Book, is really wonderful, and goes a great Way to argue its Divine Original.

Daugh. The Subſtance of it ſeems to tell us from whence it proceeds.

Fa. The Writers of it give undoubted Evidence that they were divinely inſpir'd; the Manner of their Writing, the Agreement of the Prophecies

one with another; God revealing himſelf, in a wonderful Manner, by little and little, one Age after another; the Church ſees her Doctrines form'd under the Hands, and by the Pens of Men enlighten'd by heavenly Inſpiration, *Prophets*, *Apoſtles*, *Evangeliſts*, whoſe Works put all together, make up the Body of the Scriptures.

Son. There is an univerſal Agreement among all the Writers, whether of the Old or New Teſtament in promoting the ſame Divine Truths.

Fa. Either we muſt read it without the leaſt Attention, or muſt have no Taſte at all of Divine Things, if we do not find our ſelves oblig'd to acknowledge it is GOD and not *Man*, who ſpeaks throughout the whole Book, and who was the firſt true Author of it: One immediately ſees the Stamp of his Divine Authority upon every Part of it; there is ſurprizing Majeſty and Greatneſs in every Word; it captivates the Mind, and gives the Soul ſuch an Elevation of Thought, as cannot be found in any other Writings: At the ſame Time one ſees that Majeſty temper'd with a Sweetneſs and Softneſs ſo levell'd and accommodated to our Weakneſs, that 'tis eaſily to be diſcern'd that 'tis God ſpeaking to Men, even in every Word.

Son. I think it may be ſaid of the whole Scripture, as the Scripture ſays of Jeſus Chriſt, John vii. 46. *Never Man ſpake like this Man*, ſo *never Man ſpake like this* BOOK.

Fa. There are three particular Characters of the Scripture, which concur to prove it to be the Word of GOD.

1. The Knowledge they give us of God, that they give a full Teſtimony to his Being, Nature, and glorious Attributes.

2. That

2. That they teach Man the Knowledge of himſelf; they fully diſcover him to himſelf, and that in a very particular and inimitable Manner.

3. That all its Propheſies, of which it is ſo full; whoſe appointed Time has been come, have been punctually and exactly accompliſh'd.

Daugh. Thoſe are very remarkable Things indeed, eſpecially the laſt.

Fa. It is too long to go through the Particulars, but it is very remarkable that not one Propheſy has yet fail'd.

Daugh. That is, I believe, what we have not throughly conſider'd.

Fa. Why, take it only now as if you were no way concern'd in the Diſpute about it, but were perfectly indifferent, and that you were not a Chriſtian but only a reaſonable Heathen.

Here is a Book appears among us, it has been put into our Hands by our Anceſtors, and into theirs by their Fathers before them; for almoſt Four Thouſand Years it has been publickly receiv'd in the World.

1. It is a Record of divers Things, which at ſeveral Times, and in ſeveral Parts of the World, God had reveal'd to different Perſons concerning himſelf.

2. This Book ſpeaks of God in ſuch a Manner, that we muſt give very little Heed to it if we do not ſee that 'tis God himſelf that ſpeaks, and that he purpoſes by it to make himſelf known to us by this Manner of Revelation: This is an undoubted Truth, nor has any Body op-

poſed it for many Ages, till a Generation is ſtarted up among us, who are pleaſed to ſhut their Eyes againſt the common Teſtimony of ſo many Nations, and ſo many Ages; and why ſhould we refuſe to hear the Voice of Truth itſelf, ſo long receiv'd and acknowledg'd by the whole World?

Daugh. But they do refuſe to hear or receive it for all that.

Fa. Well, if it be hid, *'tis hid unto them that are loſt*, 2 Cor. iv. 3. and it muſt be true, as the ſame Text ſays, ver. 4. *The God of this World* (that is the *Devil*) *has blinded the Eyes of them which believe not.*

Daugh. But how ſhall we argue with them?

Fa. Nay, the ſame Scripture ſeems to allow there is no arguing with them, for if the *Devil* has blinded them, how ſhould Reaſoning open their Eyes?

Daugh. What then muſt be done?

Fa. Convince our own Reaſon, and confirm our own Faith, and we have nothing left to do, as to thoſe People, but to pity and pray for them.

Daugh. For my Part, I firmly believe the Scriptures are the Word of God.

Son. And that they are the Revelation of God; a Revelation from himſelf, and of himſelf.

Daugh. Yes, and tho' written, or put into Writing, by the Pens of Men, yet, that they were dictated and directed by the immediate Inſpiration of the Spirit of Truth, which is God himſelf.

Fa. I hope, my Dear, I may ſay as our Saviour ſays in another Caſe to St. *Peter*; *Fleſh and Blood hath not revealed this unto thee, but my Father which is in Heaven*, Matth. xvi. 17.

Son. But now, Sir, theſe People go farther, for after they have brought in Queſtion the Juſtice

of

of God, they immediately proceed to diſrobe him of all his Glory.

Fa. It is very true, they would have a God without a Devil, according to *Epicurus*; a God Wiſe and Powerful, but not infinitely ſo, not Omnipotent, not Self-ſufficient, and All-ſufficient; a God that having created the World (and 'tis with ſome Difficulty they go ſo far) has not Power to guide it, but has abandoned it to the Government of it ſelf; to that fooliſh *Nothing*, that unexiſting Piece of Nonſenſe, call'd *Chance*; or like the Followers of *Zeno* that Deiſt Philoſopher, a God depending upon (they know not what, of a) blind Deſtiny; a God who not being able to break the Chain of ſecond Cauſes, is carry'd away with them himſelf, being obliged to act by the Courſe of natural Conſequences, even whether he will or no.

Daugh. Indeed this is exactly their Way of Talking.

Fa. Now, the Scripture expoſes and confutes all theſe, and that not only by its abſolute Divine Authority, but by the convincing Force of its own unanſwerable Arguments.

Daugh. This is what I would be able to anſwer them with.

Fa. It is in nothing more clear than in this very Thing, which they oppoſe, (*viz.*) the executing Vengeance upon obſtinate Sinners, which they would deny, making his Juſtice claſh with his Nature, *which is ever to have Mercy and to forgive.*

Now 'tis evident in the Scriptures, that God not only executed his terrible Vengeance upon Sinners, and againſt whole Nations of Sinners, but that he had predicted, threatned, and, as I may ſay, promiſed to execute that Vengeance upon them, many Years, nay, many Ages before it came to paſs; and that it has come to paſs at the End of thoſe many Ages, exactly to the Time when it was predicted

and threaten'd: The Scripture is full of thoſe Predictions, and of their Accompliſhment too, and both ways they confirm their own Divine Authority, as well as vindicate the Juſtice of God, and ſhew us how conſiſtent it is with his Mercy and Goodneſs to puniſh.

1. It confirms the Divine Authority and Original of the Scripture, for who but God himſelf could foretel what God himſelf would do? and this too, ſo many Years, and Ages of Years, before it came to paſs?

Daugh. Pray, Sir, give us ſome of thoſe Predictions, I ſuppoſe or gueſs at them.

Fa. Name ſuch, *my Dear*, as you aim at.

Daugh. Why, firſt, the drowning of the World; I underſtand it was revealed to *Noah*, as we find it in the Scripture 120 Years before its Accompliſhment, *Gen.* vi. 17. *Behold I, even I, do bring* a Flood of Waters *upon the Earth*; and again, God foretels it to *Noah* juſt a Week before it was to happen, *Gen.* vii. 4. and accordingly it did happen.

Fa. That is very true, and is very much to this Purpoſe; ſo alſo was the Bondage of the *Iſraelites* in *Egypt*, and the driving out the *Canaanites*, when their Iniquity ſhould be come to its full Height, both which were fulfilled even to a Day, *the ſelf-ſame Day*, Exod. xii. 17, 51. tho' predicted above 400 Years before.

Son. Alſo the Captivity was foretold, as the Day of God's Vengeance, many Years; (I think) above 100 Years before it came to paſs.

Fa. Yes, it was foretold (as a Thing that ſhould certainly fall upon them) in the Time of King *Hezekiah*, Iſaiah xxxix. 6. and again in the Propheſy of *Jeremiah*, Cap. xv. 4. and, which is remarkable in the Ruins of the *Jewiſh* Nation and Church, 'tis expreſsly ſaid it was *the Vengeance of God* upon them for their Sins, 2 *Kings* xxiv. 2, 3, 4. *For the Sins of* Manaſſeh,

Manaſſeh, *at the Commandment of the* LORD *came this upon* Judah, *and for the* innocent Blood *that he ſhed, which the* LORD *would not pardon.*

So that here you have GOD glorifying his Juſtice, and puniſhing his People with a terrible Judgment, and it is expreſsly ſaid to be for their Sins; and yet the Mercy of God is Infinite ſtill, nor is it any Impeachment of his Mercy that he is pleaſed to execute even the Fierceneſs of his Anger upon his Enemies, or that he will eternally do ſo at the laſt.

Daugh. There are more Examples in the Scripture, Sir, but I do not remember them now.

Fa. That particular threaten'd Judgment, which I aim'd at in the Beginning, was the Deſtruction which came upon *Jeruſalem*, for their rejecting of Chriſt, which Chriſt himſelf predicted, and which came to paſs ſo ſoon, and ſo exactly, according to his Predictions; for the City and Temple were entirely deſtroyed within Forty Years after, and that with ſuch a general Deſtruction, that it might be ſaid of the Temple, as our Saviour predicted, *There ſhall not be left here one Stone upon another, that ſhall not be thrown down*, Luke xxi. 6.

Daugh. That was an eminent Day of Vengeance indeed.

Fa. Yes, and it was all for their Sin, and particularly that Sin, of not *knowing the Things of their Peace*, in the Day of it, *that is*, for rejecting Chriſt, and crucifying the Lord of Life.

Daugh. But what are we to conclude from theſe Things, to oppoſe the Objectors who cavil thus at the Scripture?

Fa. We have two Things to argue from it.

1. That the Scripture is of Divine Original, becauſe no Power on Earth could form Predictions of Divine Truths, which ſhould exactly come

come to paſs in that Manner, but by the Inſpiration of a Divine Power.

2. That it is no Impeachment of the Mercy and Goodneſs of God, that he does let looſe his Vengeance upon obſtinate and impenitent People.

Daugh. This is very plain indeed.

Fa. Go back next to the Books of *Moſes*; The Propheſies there are of ſuch a Nature, the fulfilling of them ſo exceeding remote, and the Meaning of them ſo very ſecret, that nothing but a God, with whom all Things, paſt and future, are preſent, in his infinite Knowledge and Wiſdom, could be able to diſcover them; nothing but God could bring Things into Knowledge which were not to come to paſs till ſo many Ages to come.

The Caſe of *Noah*, and the Deluge, predicted 120 Years before it came to paſs, you have mention'd already: Come we next to *Abraham*; Conſider him as he was; An old Fellow of an Hundred Years of Age, with an old Barren Wife, not leſs than Ninety, and by the Courſe of Nature paſt Childbearing; behold, theſe two receive a Prediction from an Angel, That they ſhall have a Son: that from the Loins of that Son ſhall be produced a potent Nation, numerous as the Stars of Heaven; that this People ſhall be all made Slaves for ſeveral Ages, and that after 400 Years they ſhall be deliver'd, and ſhall poſſeſs the Land of *Canaan*: How dark, how remote, how improbable was all this? and yet every Tittle of it is come to paſs.

Son. Beſides, how ſlow and backward was it in fulfilling, how gradual and how long delay'd was the Performance, as if the Promiſe had been forgotten, and the Performance neglected?

Fa. 'Tis

Fa. 'Tis very true, after this Son was born, it was Forty Years before he married, and when he was married, 'twas Twenty Years more before he had a Child; *Rebecca* was barren Twenty Years; And *Jacob* was near Forty Years more before he took a Wife; his Father, an old Blind Man as he was, gave away his Bleſſing, indeed blindfold, and cauſed ſuch a Breach between the two Sons (all the Sons he had) that the youngeſt was fain to run away to *Padan-Aram*, and there he was Twenty Years more a poor Servant, a meer Shepherd, without Houſe or Home.

Son. So that, indeed, there was One Hundred Years between the Promiſe of a Multitude, and any View of the Family, there being only one *Iſaac* and one *Jacob* after him, and he but in very low Circumſtances.

Fa. It is very true, for *Eſau*, who was the Head of the Family, and had all the Eſtate, knew nothing of the Matter; he was Rich indeed, and Great, and look'd ſomething like being the Head of a Nation, and raiſing a Race; and a Race he did raiſe, ſuch a one as it was, and ſo did *Iſhmael* too, whoſe Race has now over-ran all the reſt, *I mean the* Turks; but God rejected all theſe, and the poor Shepherd was the Man to be rais'd up, choſen to inherit the Bleſſing that *Bethuel* and *Laban* gave to his Mother *Rebecca*, namely, To be the Mother of Thouſands of Millions, and to have his Seed poſſeſs the Gates of thoſe that hated them; and all this, and many more Things propheſied of them came to paſs to a Tittle, and to a Day, notwithſtanding all thoſe Delays, notwithſtanding their lying, as it were, forgotten above an Hundred Years.

Son. Then *Jacob*, a plain Man, a meer Shepherd, as you obſerv'd, Sir, not given to propheſy at all, yet, when near his End, he calls his Twelve Sons together, and, on his Death Bed, tells them what ſhould befall them all at the latter Days; that

is,

is, at the Diſtance of near 600 Years, and this as punctually as if he had ſeen it all before him written in a Book.

Fa. Yes, he tells *Judah* a Race of Kings ſhould deſcend from him, and that the Scepter ſhould not depart from his Family for a great while: He tells *Zebulon*, that his Lot or Partition of the Land ſhould come out to him by the Sea-ſide, and ſhould not be far from *Sidon*, all which came to paſs to a Tittle.

Let us ſtop here a little, for this is a remarkable Caſe; From whence had this poor old Man the Knowledge of theſe Things? Was he any thing but an old Shepherd, *as you ſaid*, that lived all his Days among the Flocks, and the Herds, and lodg'd in his Tents? From whence could he arrive at all this Knowledge? How ſhould he come to know that his Race ſhould be ſuch a powerful Nation? Could any Thing human and mortal, arrive to the Knowledge of ſuch Things as theſe? No, no, nothing but God could know that thoſe Things were to follow; and that they were to follow is evident, for they all came to paſs juſt as they were predicted: Can any Thing Human act in this Manner! Could this be without the Hand of God directing it all! it is impoſſible.

Son. Then, Sir, the Propheſies of the Captivity, which we nam'd laſt Night, are equally ſurprizing and aſtoniſhing, to that we may add, the Prediction of reſtoring them to Liberty at the exact End of Seventy Years.

Fa. Yes, and the very Name, Birth, and Qualification of the Perſon, or King, that was to deliver them, all expreſsly fix'd and explain'd, and even the very Manner in which it was to be done: How many Prophets foretel theſe Things, and how punctually do they come to paſs?

Daugh.

Daugh. Indeed theſe Things do not look as if Man could reveal and diſcover them, I cannot conceive which way they could be predicted; it muſt be either from God or the *Devil.*

Fa. As to that, now you have mention'd the Devil, it is very well worth while to obſerve, that God has thought fit to make the *Devil* himſelf a Witneſs to the Superiority of Scripture Predictions.

Daugh. How is that, Sir?

Fa. Why, *Firſt*, 'tis plain, that the Devil knows nothing before-hand; it ſeems very remarkable that tho' he is an inlighten'd Seraph, an intelligent Spirit, yet God has with-held from him the Knowledge of Futurity, or taken it away from him if ever he had it; that the whole Glory of Scripture Propheſy might naturally and neceſſarily center in himſelf.

Daugh. So that you do not think the *Devil* has any Power of Prediction, or the Knowledge of what is to come!

Fa. No, not at all; except it be that he knows his own Fate, that he ſhall be chain'd down at laſt in the Regions of Darkneſs; but even of that he does not know the Time, perhaps not the Place.

Daugh. But did not the *Devil*'s Oracles predict Things in the Time of the Pagan Idolatry?

Fa. No, I cannot allow that they did, they gave out ſubtle, ambiguous, and doubtful Anſwers, to accuſe and delude the credulous and ignorant People, and this was the moſt; all the reſt I take to be fictitious, publiſh'd by the Prieſts, to ſupport their Credit; 'twas manifeſt, on many Occaſions, and particularly in the Caſe of *Julian* the *Apoſtate*; he ſent to all the Oracles, to all the Soothſayers, to all the Augures, to know if his *Perſian* War ſhould be proſperous, and they all flatter'd him with Promiſes of Victory and Glory, whereas he was kill'd in the very firſt Battle.

Hiſtory informs us of a certain famous She-Magician, who pretended that the Devil ſpoke in her, and ſo gave Anſwers to all the doubtful Queſtions that were brought to her, and it was obſerv'd that ſhe ſpoke wonderfully of Things paſt, and gave wiſe Deciſions in Matters of Diſpute; but ſhe was always at a Loſs when they enquir'd of Things to come, and in ſhort, to uſe the Words of the Author that wrote of her, *The* Devil *always* Lyed *when he meddled with Propheſy.*

Daugh. So that the *Devil* knows nothing of what is to come?

Fa. No, nothing; How ſhould the *Devil* know any thing of what is doing in Heaven?

Daugh. Nay, that's true; I believe he has no Correſpondence there.

Fa. There are no Traitors there now, to diſcover the *Arcana* of *Heaven* to him.

Daugh. Indeed, I never conſider'd that before, I do not ſee how he, that is caſt out from that Place, ſhould know any thing of the Counſels that are tranſacted there.

Fa. And this, I ſay, is a ſtrong Confirmation that the Scripture is of Divine and Heavenly Original, ſince the Counſels of *Heaven* are revealed in it, which neither Men or *Devils* could ever arrive to the Knowledge of, but from *God* himſelf, who rules in *Heaven*, and who alone could reveal them.

Daugh. And we have no Reaſon to believe he would reveal them, eſpecially to his Enemy the *Devil.*

Fa. To what Purpoſe ſhould thoſe Things be reveal'd to the *Devil?* has not God always choſen the holieſt and humbleſt, and the moſt beloved of his Creatures to reveal his Mind and Will too; as, to *Moſes*, *Elijah*, *Daniel*, who the Text calls *greatly beloved*, and to St. *John*, the *beloved Diſciple?* and would he honour the implacable Enemy of his Kingdom,

dom, and of his Glory, with the ſame Revelation? it is not rational to think ſo.

Daugh. No, indeed, it is not reaſonable to think ſo.

Fa. Beſides you find, throughout the whole Scripture, that the *Devil's* Agents could never foretel any thing, but always accuſed and impoſed upon the People with Lyes and Deluſions, and they are therefore call'd falſe Prophets, and prov'd to be ſo upon many Occaſions.

Daugh. That is true indeed, they could not interpret *Pharaoh's* Dream to him, which foretold Things to come.

Fa. Nor could they reveal *Nebuchadnezzar's* Dream to him, nor read the Hand-Writing upon the Wall to King *Belſhazzar*; nay, they told the King in the Caſe of the firſt, that it was what no Magicians upon Earth could do, or ever were known to do, and that it was an unreaſonable thing for the King to deſire it of them; for they add, and therein they ſpoke Truth, *There is none other that can ſhew it before the* King, *except the* Gods, *whoſe Dwelling is not with Fleſh*, Dan. ii. 21. And *Daniel* in his Thankſgiving, *ver.* 22. of the ſame Chapter, ſpeaking of the Glory of God's infinite Wiſdom and Knowledge, adds, He *revealeth the deep and ſecret Things: he knoweth what is in the Darkneſs.*

Daugh. But we read that *Balaam* propheſied, and yet he was a falſe Prophet, and is called ſo in the Scripture.

Fa. That is a particular Caſe, wherein God appeared to a wicked Man, magnifying his Power in over-ruling what the *Devil* deſigned to do by his Hand, and is an Argument to prove what I ſay, not contradict it; for God reduc'd that falſe Prophet to the Neceſſity of ſpeaking Truth, and put Words into his Mouth, and ſo God was pleaſed to make

make him propheſy of *Chriſt*; but it was, as he owns, in *a Trance*, a kind of Agitation, and he ſpoke, by a particular Inſpiration, Things which without it he could have known nothing of.

Daugh. What do you conclude from all this, Sir?

Fa. I ſay all this confirms the Divine Authority of the Scripture, ſeeing as the Scripture is full of glorious and inimitable Predictions, moſt of which are already punctually come to paſs, tho' at the Diſtance of Hundreds, nay, Thouſands of Years, and that it is apparent that the *Devil* has no Power of Prediction, no Fore-knowledge of Things to come; it muſt be then, that God alone has ſpoken in all thoſe Propheſies, that the Scripture is dictated by his immediate Spirit, and that it is really the Word of God.

Daugh. It is an Argument indeed which I never heard before; I always thought the *Devil* could tell Folks what would come to paſs, and that made me ſay before, that it muſt be either from God, or the *Devil*; I am ſure the *Devil*, and his falſe Prophets, have always pretended to it; but I am convinc'd now, and I ſee plainly, that, as you ſaid, it is not rational to think the *Devil* ſhould have Correſpondence in *Heaven*, or that the Counſels of Eternity ſhould be betray'd to him; it is clear to me then, that all the Scripture Propheſies are from *Heaven*.

Fa. All from *Heaven*, Child! all the Voice of God! God ſpeaking at firſt, and predicting; as their fulfilling is the Voice and Power of the ſame God performing.

Daugh. And what Uſe now are we to make of the Concluſion?

Fa. A great many Things depend upon it; *for Example*, Take it in general, if the Scriptures are really the Voice and Word of God, and that God himſelf ſpeaks in them; if what is ſaid there by the Mouth,

Mouth, or written there by the Pen of Men, or of Man, is dictated and inſpired by the Holy Spirit, and immediately from God, then an intire Belief of it is juſt and reaſonable, and is our indiſpenſable Duty: It is to be credited in every thing it ſays, depended upon in every Promiſe, venerated and trembled at in every thing it threatens, 'tis to be receiv'd, as it indeed is, the Word of Life, the Voice of God, able to make *the Man of God perfect*, to make us *wiſe to Salvation*, and containing in it a compleat Rule of Life, with every thing needful to our eternal Felicity.

Daugh. And that its Authority is ſufficient in all Arguments, is not that a Conſequence too?

Fa. Yes, without doubt.

Daugh. I mention that, Sir, becauſe theſe People, whom I was ſpeaking of to you at firſt, and who occaſion'd this Diſcourſe, when I uſed to bring a Text of Scripture to vouch any thing I had ſaid, would always throw it off with Contempt, laugh at it, pretending it prov'd nothing; and that it was liable to ſo many Exceptions it ſelf, that it could give no Sanction to any Opinion one Way or other.

Fa. And I ſuppoſe when you told them it was the Word of God, they always ask'd you, How do you know that? and how do you prove it to be *the Word of God?*

Daugh. Yes, ſo they did.

Fa. Well, Child, if they ask you ſo now, put this Queſtion to them back again, *viz.* Will you allow it to be a good Evidence to the Truth of any Doctrine; 1. If I find ſuch Doctrine clearly laid down in the Scripture, and 2. If I prove the Scripture to be the Word of God?

Daugh. I think they cannot have the Face to refuſe ſuch a Propoſal as that.

Fa. Well then, you have them faſt; it muſt be *the Word of God*, for the Reaſons mention'd above.

1. It has reveal'd what none but God could know?

2. Predicted what none but God could perform.

3. All its Predictions (whoſe appointed Time is come) are punctually fulfill'd, and come to paſs; not one Breach of Scripture Propheſy can be charg'd upon them, tho' none but God could fulfil them.

Daugh. This will puzzle Atheiſm ſtrangely, and would run down our new-faſhion'd Chriſtians call'd *Deiſts*, if it were puſh'd home at them.

Fa. Yes, and ſo it will all our Modern *Arians*, *Socinians*, and *Anti-Trinitarians* too.

Daugh. Thoſe are terrible People, I do not know what to ſay to them.

Fa. Why Child! why are they ſo terrible to you?

Da. O! they make me tremble at them.

Fa. For what pray? I hope you have no Occaſion to be troubled at any thing they can ſay, their Arguments are as weak as their Deſign is wicked.

Daugh. I do not know what to ſay, they unhinge all our Faith concerning Chriſt, for they deny his Divinity, as the *Jews* did his being the *Meſſias*.

Fa. And both contrary to their own Light, the Demonſtration of Facts, and the Evidence of Scripture.

Daugh. They confound all Scripture Evidence.

Fa. They cavil at it indeed, and *wreſt the Scriptures* as the Apoſtle ſays, 2 *Pet.* iii. 16. but it is *to their own Deſtruction*, putting their own corrupt Interpretations upon the directeſt and plaineſt Texts that can be; what does it all amount to? the plain Declaration of the Scripture is againſt them, and *he is declared to*

be

be the Son of God with Power, by the *Reſurrection from the Dead*, Rom. i. 4.

Son. It is a ſtrange thing to me, that both the *Jews* and theſe Hereticks ſhould ſo join together to invalidate the Evidence of the Scriptures in its aſcertaining Jeſus Chriſt to be the true *Meſſias* on one Hand, and the Son of God on the other.

Fa. It is not at all *ſtrange*, Son; do you think the *Devil* can ſit ſtill and not oppoſe Chriſt and his Kingdom, by all the Methods poſſible?

Son. Nay, he blinded the *Jews* againſt it ſtrangely, *The* God *of this World blinded their Minds*, 2 Cor. iv. 4.

Fa. They were blinded againſt evident Demonſtration too, his Reſurrection from the Dead, which they own'd he had foretold, was enough to have convinc'd any body, but ſuch People as they were.

Daugh. They were not ignorant that it was really ſo.

Fa. No, they knew it, and therefore brib'd the Soldiers to lye, and indeed put the moſt impudent barefac'd Pretence into their Mouths, that it was poſſible any People could be deluded with; *His Diſciples came by Night*, and *ſtole him away* while *we ſlept*, Matth. xxviii. 13.

1. How durſt they ſleep upon the Guard? the Fact was puniſhable with Death by the *Roman* Military Law, ſo that it was a moſt audacious Thing to own they ſlept upon Duty.

2. But to add the ridiculous Part to the impudent, if they were aſleep, how did they know it? if awake, why did they not hinder it?

Daugh. That's merry enough indeed in the Soldiers; but what muſt we ſay for the *Jews*, who, by the very Story, it ſeems, muſt know and acknow-

ledge that he was riſen from the Dead, and yet ſhutting their Eyes wilfully againſt it all, rejected him as an Impoſtor?

Fa. Say! we muſt pity them as a People rejected of God, of whom St. *Paul* ſays, that *Blindneſs in part is happened to* Iſrael, that the natural Branches are broken off, that we may be grafted in, *Rom.* xi. 18.

Son. It is certain the *Jews* believed the Scriptures, that is to ſay, the *Old Teſtament*, that the *Meſſias* was promiſed to come, and yet they rejected him when he came.

Fa. And that againſt the cleareſt Light in the World; for all the Scripture Propheſies concerning him were fulfilled, ſo that they knew he muſt not be far off.

Son. Nay, they that moſt conſulted the Scripture, expected him; as old *Simeon*, 'tis ſaid he *waited for the Conſolation of* Iſrael, Luk. ii. 20. and *Joſeph* of *Arimathea* waited for the Kingdom of God, *Mark* xv. 23. and the like.

Fa. All Things were ripe for his appearing; the Fulneſs of Time was come; all the Scripture Propheſies were juſt accompliſh'd; let me repeat a few of them: for Example;

1. The *Scepter was departed from* Judah, and the *Lawgiver from between his Feet*; it was declared by the old Patriarch *Jacob*, that this ſhould not be till *Shiloh*, which the *Jews* acknowledge to be meant of the *Meſſiah*, ſhould come.

2. *Daniel*'s 70 Weeks were accompliſh'd, for as 70 Weeks make up 490 Years, reckoning a Day for a Year, (as all Expoſitors agree to do) ſo Chriſt was crucify'd exactly in the 490th Year, after the Return from the Captivity. It may be added, by way of Remark, as in another Caſe, *that ſelf-ſame Year.*

3. The

3. The *Second Temple* was deſtroyed in the Time of *Titus Veſpaſian*, and within 40 Years after Chriſt; the *Meſſias*, therefore, muſt needs be come, becauſe it it expreſsly propheſied that he ſhould enter into the *Second Temple*: This Temple has been gone almoſt Seventeen Hundred Years, and where then is the *Meſſiah?* If he is not come, he will never come, for he cannot enter into the *Second Temple*, and ſo that Propheſy of God can never be fulfilled; which cannot be allowed, for Heaven and Earth ſhall paſs, but the Words of God ſhall all be fulfilled, and this muſt have been the firſt that ever fail'd.

Son. The *Jews*, I think, muſt deny their own Prophets, if they deny that the *Meſſias* is come.

Daugh. Yet it is a moſt unaccountable thing to ſee how obſtinate they are; and in that particular thing too in which the Scripture is ſo very plain and poſitive.

Fa. 'Tis evident that it is vindictive; God has caſt them off, and they have caſt themſelves out, till he ſhall pleaſe to open their Eyes; which, however, we all hope for.

The End of the Fifth Dialogue.



DIALOGUE II.

THE firſt Dialogue having thus been taken up in eſtabliſhing the Divine Authority of the Scriptures, and their Father having, as he thought, ſufficiently grounded his Children in their Belief of this great Point, *viz.* Of the Scriptures being the Word and Voice of God; he thought their Minds were now the better furniſh'd to combat other Errors, and eſpecially that great, and to many reaſoning ſelf-cunning People, fatal Diſpute about *the Divinity* of Jeſus Chriſt; his being one with the Father, GOD bleſſed for ever; and on this Foot the Second Dialogue began; the Daughter beginning thus.

The Blindneſs of the *Jews*, Sir, *ſays his Daughter*, in not believing that the *Meſſias* is already come, and which you mention'd in your laſt Diſcourſe to us, is to me, an aſtoniſhing Thing, and I ſhould be glad to hear your Thoughts about that in particular.

Fa. With all my Heart; but as my Thoughts run much upon the yet more fatal Blindneſs of our modern Chriſtians, in denying the Dignity and *Glory of his Perſon* now he is come, when they allow him to be actually come, and when they believe him alſo to be the Meſſias, I had rather enter upon that Subject firſt.

Son.

Son. My Siſter named the other firſt, Sir, becauſe as it was firſt in Order of Time, ſo we thought it came firſt in our Way to enter upon.

Fa. But the other is a Diſpute which ſeems to be juſt now upon our Hands; 'tis the common Subject of all religious Debates; 'tis the Foundation upon which Atheiſm is making its New Fortification, and entrenching it ſelf in order to reſiſt Goſpel Revelation; and as it unhinges our Faith, and makes way for all manner of Looſeneſs in Principle, ſo 'tis time we ſhould attack it with our utmoſt Force.

Daugh. But where muſt we begin?

Fa. I think we ſhould begin with a brief Account of the Enemy, when and how they have acted in their aſſaulting that great Myſtery of our Salvation, *God manifeſted in the Fleſh.*

Son. It would be a uſeful Hiſtory without queſtion, but it would be too long I doubt, Sir, to give you the Trouble of running it back ſo far.

Daugh. They tell us it began in the firſt Ages of Chriſtianity.

Fa. Nay, Child, it began with Chriſt himſelf; I mean, with hisMiniſtry; for no ſooner did he declare himſelf to be *the Son of God*, but the *Jews* flew in his Face, and took up Stones to ſtone him.

Son. And yet ſome of our modern People ſay, He never did declare himſelf to be *the Son of God.*

Fa. Read but that eminent Scripture, *John* v. 18. and *John* x. 33. in the firſt Chriſt had ſaid, *My Father worketh hitherto, and I work*; and in the latter he had ſad, *ver.* 30. *I and my* Father *are* ONE; in both theſe Texts the *Jews* charge him with making himſelf GOD.

Daugh. I think it is no Queſtion but that Chriſt intended it ſo.

Fa. 'Tis plain alſo his Enemies the *Jews* underſtood him ſo, and in both Caſes went about to ſtone

him, that is, to kill him as a Blaſphemer: It is differently expreſs'd, but the Meaning is the ſame.

Daugh. Yes, in one 'tis ſaid, *Made himſelf equal with* God; in the other 'tis ſaid, *Makeſt thy ſelf* God; if you pleaſe, Sir, I will look the Texts.

Fa. Pray do, we ſhall want them again preſently. [*She reads them.*]

Daugh. The firſt is *John* v. 18. *Therefore the* Jews *ſought the more to kill him, becauſe he not only had broken the Sabbath, but ſaid alſo that God was his Father, making himſelf equal with God.* The other is John x. 30, 31, 32, 33. *I and my Father are one. Then the Jews took up Stones again to ſtone him. Jeſus anſwered them, Many good Works have I ſhewed you from my Father; for which of thoſe Works do ye ſtone me? The* Jews *anſwered him, ſaying, For a good Work we ſtone thee not; but for Blaſphemy, and becauſe that thou, being a Man, makeſt thy ſelf* God.

Fa. Well, Child, the Subſtance is the ſame; in both theſe Texts 'tis plain Chriſt aſſerted his Divinity in the moſt expreſs Terms.

Son. I think ſo too, indeed, and yet theſe People ſay he does no where ſay poſitively that he is God.

Fa. What can he mean when he ſays I am the Son of God? To be God, and to be the Son of God, is and muſt be the ſame thing.

Daugh. I think 'tis plain, but they argue otherwiſe.

Fa. And what can he mean when he ſays, *I and my* Father *are* One, but that they are one and the ſame ſimple Eſſence?

[*Here the Daughter was ſilent, waiting to hear her Father go on in the Explanation of this critical nice Text, and accordingly he went on.*]

One

One would think, *ſays her Father*, the Oppoſers of Chriſt's Divinity need not hang ſo much upon the Diſpute of the Words being authentick, 1 John v. 7. *For there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt: and theſe Three are One.*

For could they take away the Force of thoſe Words, are not theſe the ſame, only with more Force, as they come out of Chriſt's own Mouth, *I and my Father are One?*

But to ſpeak of the other in its Place; the preſent Words are expreſſed, and without the leaſt Heſitation; and the *Jews*, who underſtood him directly as he underſtood himſelf, took up Stones to ſtone him, becauſe he made himſelf not only equal with God; but made himſelf GOD; eſſential God.

Nor will that weak Pretence ſtand them in ſtead here, (*viz.*) Of its being meant only of their being one in their Intereſt, one in their Sentiments of Things, which they call a ſimple Union, or a moral Union; if they had underſtood him ſo, they would never have taken up Stones to ſtone him; for every juſt and good Man deſires to be united with God.

It is evident they underſtood him of a Union in Nature and Eſſence, nor does he blame them for any Miſconſtruction, plainly acknowledging that they underſtood him right, ver. 36. *Say ye, Thou blaſphemeſt, becauſe I ſaid I am the Son of God?* there he owns that he had intended they ſhould underſtand him juſt as they did.

Daugh. I underſtand it all, Sir, perfectly; I think 'tis clear that Chriſt aſſerts his Divinity very expreſsly, and that ſaying he is the Son of God, is plainly ſaying he is God; but they make a great deal of Diſtinction between the Words GOD, and the *Son of* GOD.

Fa. It

Fa. It is evident he meant none, in this Place, nor did the *Jews* underſtand to make any; for in *John* v. 18. where they ſay he made himſelf equal with God, it was only upon that very Expreſſion: *He not only had broken the Sabbath, but ſaid alſo, That God was his Father, making himſelf equal with God.*

Son. It is very plain, Sir, that the *Jews* underſtood the Words the *Son of God* to mean an *Eſſential Union* and Equality, and yet thoſe Men will have it be that the Words God, and the Son of God, are to be underſtood in the Senſe of a higher and lower.

Fa. Yes, and they found it upon thoſe Words, *John* x. 29. and xiv. 28. *My Father is greater than I*, which are evidently underſtood of Chriſt in the Form of a Servant; and ſuch he was in his Humiliation, as Mediator, which 'tis plain he diſtinguiſhes in the other Text of *John* v. 18. and x. 30. In one Place he is atteſting the Authority and Dignity of his Perſon, and in the other, he deſcribes the Subordination of his Office.

Daugh. I think that is eaſy to be underſtood.

Fa. It is particularly diſtinguiſh'd in that very Chapter the xth of *John*, in the 25th Verſe; he deſcribes himſelf as ſubordinate, *The Works that I do in my Father's Name, they bear Witneſs of me*; that is to ſay, the Works which he did on Earth he did as a Servant in his Father's Name, and in them he ſays, *My Father is greater* THAN ALL.

But when he comes to teſtify his Divine Original, which is quite another Point, (*viz.*) That he proceeded forth from God, and ſhould return to God again, then he ſays, *I and my Father are one*; and adds, How can you have the Face to ſay I blaſpheme in ſaying *I am the Son of God?* or I am equal with God! or as the *Jews* ſaid of it, that *I make my ſelf* to be GOD, or as God; ſeeing I am the Son of God, which is the ſame thing?

Daugh.

Daugh. I think the Expoſition is very convincing, Sir, I wonder they ſhould not be able to ſee into it.

Fa. They who are wilfully blind, ſee into nothing; it may be truly ſaid of them, that *ſeeing, they ſee not*; they ſee, but will not ſee; otherwiſe, What can be plainer than this Diſtinction, Chriſt was on Earth in two Capacities? 1. As an Original Divine Being, which came *forth* from GOD, in which he was of *one Subſtance with the Father, by whom all Things were made*; as a Meſſenger ſent from God, who came hither by Divine Appointment, to finiſh the Work which God gave him to do, for the Salvation of Souls, and *to give his Life a Ranſom for many.*

In this Work the Text is expreſs, he took upon him the *Form of a Servant*, he humbled *himſelf to Death*, even *the Death of the Croſs*; he was made a little lower than the Angels, he was made a Curſe, made under the Law.

In this Capacity he might well ſay, *My Father is greater than I; The Cup that my Father hath given me to drink, ſhall I not drink it?* In this Capacity he cries out to God as forſaking him; in this Capacity he was in an Agony, ſweat Drops of Blood, became of no Reputation, was made Sin who knew no Sin, and the like.

But when his Divine Original is the Subject, the Scripture ſpeaks of him in another ſort of Stile, and particularly he ſpeaks of himſelf in another Stile; he ſays, *Hereafter you ſhall ſee the Son of Man coming in the Clouds of Heaven*; and likens his Kingdom to the Dead hearing the Voice of the Son of God, in which they that hear ſhall live.

It is an unaccountable Aſſurance that theſe Men ſpeak with, who tell us he does not declare his own Divinity, when he ſays expreſsly, I am *the Son of God*, I *and my* Father *are* ONE; *I proceeded forth*

and

and came from God, John viii. 42. *I am the living Bread which came down from* Heaven, John. vi. 51. *The Father is in me and I in him*, John. x. 38. and this the *Jews* called his making himſelf one with God, as no doubt it was, and *therefore ſought again to take him, but he eſcaped out of their Hands*, John x. 39. What greater, what plainer Declaration of his Godhead could be expected? and to cloſe it all, when the High Prieſt wanting Evidence againſt him adjured him to tell them if he was the Son of the *Bleſſed*, he declared his Godhead before them all, I AM: See *Matth.* xxvi. 63, 64. *But Jeſus held his peace. And the High Prieſt anſwered and ſaid unto him, I adjure thee by the living God, that thou tell us, whether thou be the Chriſt the Son of God. Jeſus ſaith unto him, Thou haſt ſaid: nevertheleſs I ſay unto you, hereafter ſhall ye ſee the Son of Man ſitting on the Right Hand of Power, and coming in the Clouds of Heaven.*

Son. What plainer Declaration of himſelf can our People expect? they ſee it was ſuch as the High-Prieſt thought ſufficient to condemn him upon; nay, they ſaid, *Luke* xxii. 71. *What need we any further Witneſs? for we our ſelves have heard of his own Mouth.*

Fa. Yet, our People deny that ever he declared it with his own Mouth.

Daugh. But they have a Cavil here, which they improve with the utmoſt Art, and diſtinguiſh much upon; they ſay there is a Difference between his being God, and the Son of God.

Fa. I do not ſee any Weight in it, 'tis a meer Cavil; to proceed from God, to come forth from God, to be in God, to be the Son of God, are all ſynonymous, and are only Expreſſions of his Godhead, levelled to our Underſtanding; for how would they have us to underſtand the Words, the Son of God? Will they judge of the Almighty after the Meaſures of Human Generation;

neration? to be a Part of infinite, is to be infinite; to be the Son of God, begotten by the Father, is to be the ſame in Eſſence with God, and therefore, our Lord, as if he would take away all Pretences for ſuch Cavils, adds, *I and my Father are one; I am in the Father, and the Father in me.*

This the *Jews* ſay, is expreſsly calling himſelf God, or making himſelf God, and making himſelf equal with God, *John* v. 18. *John* x. 33. and himſelf calls it, ſaying, *I am the Son of God*, John x. 34. with what Face then can theſe Men put another Conſtruction upon it?

Daugh. But then they tell us theſe Words the *Son of God*, are to be underſtood in a different Senſe, and they make nothing of all this; that the Title of *Son of God* is given ſometimes to the *Angels*, ſometimes to *Soveraign Princes*; ſometimes to *inferior Magiſtrates*; often times to *Believers*, and is uſed in a figurative, and not in a literal Senſe; ſo they think they ſhall eaſily avoid the Force of all theſe Quotations, by ſaying it is in a figurative Senſe, as a Metaphor, and Jeſus Chriſt is called the Son of God, figuratively, not properly and directly.

Fa. It is true, they do make uſe of theſe Shifts to eſcape the Force of the Words, but they are but mere Shifts, and I may ſay Shuffling.

Daugh. They alſo tell us, which I underſtand they take from the *Jews*, That he is called the Son of God with reſpect to the Dignity of his Offices, and the Honour which God has put upon him, of being the Advocate and Mediator between God and Man; adding, That his miraculons Conception, by the Operation of the Holy Ghoſt, the extraordinary Gift of the Spirit, which he was filled with from the Spirit of God, alſo his Reſurrection, his Aſcenſion into Heaven, all theſe having joined together, have procured him this glorious Title of the Son of God, and put him entirely out of the Reach of the other Compariſons, ſuch as of Angels, Kings, Magiſtrates, and

and Believers; but that notwithstanding all this, it is still in a metaphorical Sense, a Sense which leaves an infinite Distance between the Son of God and God, and absolutely fixes the former in the Rank of a Creature.

Fa. You have collected all their Arguments upon the Subjects, in a narrow Compass, Child, I wonder where you have met with them.

Daugh. They are all collected, Sir, for me, to my Hand, by an excellent Author, who I could refer you to, but I meet with them too in ordinary Discourse, Conversation is full of it, and I believe, more so now than ever it was.

Fa. It is a sad Thing that it should be so; but it is very true.

Daugh. There's very little Conversation now that is any thing serious, or about religious Points, but it turns all upon this Subject.

Fa. Well, Child, but let me take these Heads a little asunder, and put you in a Way, if I can, to answer them, where-ever you meet with them, at least to answer them to your selves, so as that you may be satisfied in your Minds.

Daugh. That is it I want, Sir, indeed.

Fa. Why, first, if we had nothing but the simple or single Expression or Phrase to speak of, *viz.* the Son of God, they might have room to talk thus; but the Case will not hold at all.

Daugh. How is that, pray Sir? I do not understand you.

Fa. Why, it is true, that the Scripture does give the single Title Son *of* God to the several Heads, as you have mention'd to Kings, to Angels, to Magistrates; but is there not a manifest Difference in the Manner?

Daugh. How Sir? What Difference?

Fa. Why, there is such a Distinction between the Manner of the Expression, where the Scripture gives the Title of Son of God, to those several Subjects

jects of it, which you mention, and when it gives the ſame Title to Jeſus Chriſt, that if we are the leaſt impartial, one cannot but ſee an infinite Difference; it is impoſſible, indeed, not to underſtand the Difference, and take Notice of it.

Daugh. Pray, Sir, explain that Difference then.

Fa. Firſt take the Expreſſion in the 2d *Pſalm*, there he is the Son of God, who reigns over the whole World, and to whom the Kings and their People are to render the moſt profound Homage and Obedience, *Pſalm* ii. 10, 11. *Be wiſe now therefore, O ye Kings: be inſtructed, ye Judges of the Earth. Serve the* LORD *with Fear, and rejoyce with Trembling:* KISS *the* SON *leſt he be angry*, &c.

Daugh, Now, Sir, I begin to underſtand you, 'tis very plain there, indeed.

Fa. Look next into *Proverbs*, Cap. viii. and into the Propheſy of *Micah*; in the *Proverbs* the Meſſiah is ſpoken of under the Title of Wiſdom: Read the Chapter, Child, from the 22d Verſe to the 30th incluſive.

Daugh. Here it is, Sir. [*She reads the Words thus.*] *The* LORD *poſſeſſed me in the beginning of his way, before his Works of old. I was ſet up from everlaſting, from the beginning, or ever the Earth was. When there were no Depths, I was brought forth: when there were no Fountains abounding with Water. Before the Mountains were ſettled; before the Hills was I brought forth: While as yet he had not made the Earth, nor the Fields, nor the higheſt part of the Duſt of the World. When he prepared the Heavens, I was there: when he ſet a Compaſs upon the Face of the Depth: When he eſtabliſhed the Clouds above: when he ſtrengthened the Fountains of the Deep: When he gave to the Sea his Decree, that the Waters ſhould not paſs his Commandment: when he appointed the Foundations of the Earth: Then I was by him, as one*

brought

brought up with him: and I was daily his Delight, rejoycing always before him.

Fa. Well, look in *Micah*, Cap. v. 2. there 'tis much the ſame; there you have this *Son of GOD* ſpoken of, as being antient as Time, and older than the Foundation of the Earth, *whoſe Goings forth have been OF OLD from EVERLASTING.*

Daugh. So that, in ſhort, he is mentioned here as a *Son of God*, from Everlaſting; that is, the eternal Son of God; that's, indeed, a glorious Text.

Fa. It is the Word uſed in Scripture, to deſcribe Eternity, and is an Evidence that Chriſt is a Son of God, not metaphorically, not in Allegory, but that he was really ſo, and from all Eternity; an Expreſſion, they that cavil at the Divinity of the Son of God, ought to tremble at.

Daugh. I have never made this Obſervation before, indeed.

Fa. I ſhall produce you a great many more ſuch.

Daugh. It is a Way of Arguing, perfectly new to them, I dare ſay.

Fa. The next is in the Prophet *Iſaiah*; there this Son of God is called the *mighty GOD*, the everlaſting Father; that is, the Eternal Father, *the Prince of Peace*, *Iſaiah* ix. 6. Are any of theſe People, who are, as we may ſay, honoured with the Name or Title of Son of God, or of Gods, I have *ſaid ye are* Gods: I ſay, are any of them called the God, by way of Emphaſis, much leſs *the mighty* God, more leſs ſtill the Eternal God, or Eternal Father, which is the ſame Thing?

Son. Here the Son ſpoke by way of Objection, or rather Enquiry, whether the Words there tranſlated, the Everlaſting Father, would bear the Conſtruction as that of the *Eternal*, or the Eternal God?

Fa. Yes, very well.

Son. I ask, Sir, for my Information; I don't pretend to object, becauſe I am not able to judge.

Fa.

Fa. Everlaſting and Eternal muſt be the ſame Thing, and the Words can bear no other Conſtruction; for how can that be Everlaſting, that is not Eternal? That which is Everlaſting had no Beginning, and can have no End; if it did begin, there was a Time when it was not; and if it could end, there would be a Time again when it would not be, ſo that it cannot be Everlaſting; but if it be without Beginning, and ſhall have no End, it is then Eternal or Everlaſting, and whatſoever is ſo, is GOD.

Son. I am anſwer'd, Sir; it is plain enough.

Fa. To add, however, to my Conſtruction of the Word Everlaſting, if you look into the *French* Bible, which you underſtand well enough, you will ſee the Word which we tranſlate the Everlaſting Father, in *Iſaiah* ix. 6. is there tranſlated *Pere de l'Eternitè*, the Father of Eternity, or the Father from Eternity; which, I think, is the ſame Thing with the *Eternal Father*, and is not that the ſame as the Eternal God?

Son. It is very plain, Sir; I am fully ſatisfied.

Fa. Well then, let us come to the Old Teſtament. Well did our Saviour ſay to us, when he commanded us to ſearch the Scriptures, *That they were thoſe which did teſtify of him*, *John* v. 39. His Honour is vindicated, his Dignity is aſſerted, his Perſon declar'd throughout the whole Scripture: Let us ſee how This *Son of* GOD is underſtood in the New Teſtament, and how he is diſtinguiſh'd from thoſe that are called Sons of God in Allegory and Metaphor.

Daugh. That is the Thing I am liſtening for.

Fa. Why, firſt he is SUCH a Son of GOD as is well-beloved of his Father, he in whom the Father delights, or is well-pleaſed, according to thoſe Emphatick Words ſpoken from Heaven at his Baptiſm, *Matt.* iii. 17. *And lo, a Voice from Heaven, ſaying, This is my beloved Son, in whom I am well pleaſed.*

And again, at the Transfiguration, *Matt.* xvii. 5. *While he yet ſpake, behold, a bright Cloud overſhadowed them: and behold, a Voice out of the Cloud, which ſaid, This is my beloved Son, in whom I am well pleaſed; hear ye him.*

Daugh. Indeed, that's no Metaphor; ſure they won't pretend to it?

Fa. The Word of God is full of thoſe Things; it is not for Nothing that Chriſt refers us to the Scriptures for Teſtimonials of himſelf. Let us take ſome of them in their Order as they lie.

He is ſuch a *Son of God*, as was with the Father at the Beginning, 1 *John* i.

Such a Son as poſſeſſed a Divine Glory with the Father before the World was, *John* xvii. 5.

Such a Son as was his only Son, *the only begotten* of the Father, *John* i. 14. and iii. 16.

Such a Son as was God, equal *one with the Father*, *John* x. 30.

Daugh. That Text ſeems to put all out of Queſtion, *I and my Father are one.*

Fa. There is another yet ſtronger than all this; where Chriſt ſpeaking of the incorporate Union between the Father and himſelf, ſays, The Father is *in me*, and I *in him.* Now, to be *in God*, is an Expreſſion no Man can aſſume; nothing can be ſo but what is Divine.

To be *in God*, is to *be God*; whatſoever is *in God*, *is God.* In him there's no Accident, no Quality; but whatſoever is *in him*, is of his Eſſence, and of his Subſtance. *This Son* therefore, being in the Father, is really, and eſſentially, and ſubſtantially GOD, as the Father is, and muſt be ſo eſſentially.

Again, He is *ſuch a Son* of GOD, as thought it no Robbery to be *equal* with GOD, *Phil.* ii. 6.

Such

Such a Son, as, before he took upon him our Nature, ſhone in all the Brightneſs of GOD the Father, and was as the *expreſs Image of his Perſon.*

Such a Son, as was in the Form of God, *Phil.* ii. 6.

Such a Son, as by whom all Things were made, *John* i. 3.

Such a Son, as is *the Image* of the inviſible GOD, *Col.* i. 15.

Such a Son, as that all Things were created by him, and FOR him, *ver.* 16.

Such a Son, as that all Nature reverences his Laws, and ſtoops to his Authority; and all the Angels of God are commanded to worſhip him.

In a Word, for when can I repeat it all?

Such a Son of GOD, who is the Saviour and Redeemer of the World, to whom all the Church renders Worſhip and Adoration, and at whoſe Feet thoſe happy Souls, who are already receiv'd into his Kingdom, caſt their Crowns, and Worſhip at his Throne, in the Preſence and Habitation of God; as is repreſented at large in the *Revelations.*

Son. Dare any one, after all this, ſay, that it is improperly, and in a Metaphor, that Jeſus Chriſt is called *The Son of God*, and that there is no eſſential Difference in the thing as aſcrib'd to him, or as it is aſcrib'd to other Creatures?

Daugh. Or that he is called a Son in no other Senſe, than as the ſame Title is given to Angels, to Kings, and to Magiſtrates?

Fa. The Difference lies here, juſt as it is between the Extremes of Contraries; one leaſt, t'other greateſt; one a Son from Eternity, the other a Son of Two or Three Days; or, as is between the Creator and the Creature; one a Son of God, worſhipp'd and ador'd as God, by Angels and Men, the other a *Son of God*, who, under the glorious Title, or rather under Shadow of it, contains all the Impotence, Weakneſſes, and Infirmities inſeparable from a Creature.

Son. Certainly they know little of themſelves, however vain they are of being called reaſonable Creatures, who, after all this, can deny Chriſt to be the Son of God, with full Propriety, the ſame in Eſſence with the Father, and conſequently ESSENTIAL GOD.

Daugh. Yes, yes, they cavil at it all; they ſay they cannot comprehend how GOD can have a Son, who can be a GOD like himſelf.

Fa. Can they comprehend how he ſhould own a Son, or ſomething, call it what you will, as proceeding from himſelf, that can be any thing but what he is himſelf?

Son. They cannot comprehend it, *they ſay*, without making two ſeveral Gods, and that the Father who begot, and the Son who is begotten, muſt be Two Gods, Two eternal everlaſting Beings.

Fa. Well, *if they will* have Two Everlaſtings, *they muſt*; but I inſiſt then, they muſt allow the Son to be one of them; ſo if they will deny it to any, it muſt be to the Father: See that unanſwerable Text, 1 *Tim.* vi. 15, 16. *Which is the* bleſſed *and* only *Potentate, the King of Kings and Lord of Lords*; who only hath Immortality, *dwelling in the Light which no Man can approach unto; whom no Man hath ſeen or can ſee; to whom be Honour and Power Everlaſting,* AMEN.

Son. This, they ſay, is not meant of Chriſt.

Fa. But we affirm it is plainly ſpoken of Chriſt, and can mean no other.

Son. They inſiſt that it cannot be; they cannot comprehend it; they ſay there's no Senſe in it, and and it is impoſſible, and the like.

Fa. But, bleſſed be God, it does not follow that it cannot be, becauſe they, who are given up to Unbelief, cannot comprehend it; Is there nothing to be believ'd poſſible, but what our Underſtandings

can

can receive here? Is the Word of God to be depended upon for nothing? There are many Things, doubtleſs, will be farther revealed in a future State, which we cannot fully comprehend now.

Son. I am clear in that Part, that as there is a Glory to be revealed, ſo there will be a farther Revelation of divine Truths in that State; that we ſhall ſee abundance of Things to be reaſonable, and ſee the Reaſon and End of many Things then, which we do not ſee now; and conſequently we ſhould reſign to the Authority of Revelation, and ſhould believe God upon his Word.

Fa. But, beſides this God would not have ſaid all theſe Things of Chriſt, if he had not been (as we believe) united in Perſon and Eſſence to himſelf; nor would *Chriſt* have ſaid he was IN the Father, and the Father IN him, and that the Father and he were One, *John* xiv. 10, 11, 20; *John* x. 30, 38; *And that he proceeded forth from God*; *John* viii. 42; if it had not been ſo: Can any Thing proceed from GOD, that was not in GOD? And can any Thing be in God, that is not GOD? All that is in God, is GOD; for the Eternal Being of God is infinitely and ineffably ONE, and cannot be divided or ſeparated into Parts.

Daugh. It is a Myſtery to be ſure! a glorious Myſtery in it ſelf! But that it is Reality and Truth, that I think, is plain, and to be comprehended by our Reaſon well enough.

Son. At leaſt it is to be comprehended ſufficiently to make it reaſonable that we ſhould believe it.

Fa. But to go from this Part a little, however plain and expreſs; if they will not believe what God himſelf has ſaid of Chriſt, and what Chriſt has ſaid of himſelf, let us lead them a little to the Scripture: If the Word of God ſpeaks it poſitively, that Chriſt is God, why, and upon what Ground will they deny it, ſeeing they cannot deny that the Scripture is the Word of God?

Son. Why, Sir, to that they ſay, the Name of a God, or Gods, is given in Scripture, as a Name of Grandeur and Excellence, and in that Senſe it is often given, as is ſaid of the Title [*Son of God*] to Angels, to Kings, to Sovereign Princes, Magiſtrates, and the like, *John* x. 33. *I have ſaid ye are Gods*, that is giving a kind of Reſemblance between the exalted Condition of his Creatures, and the Majeſty of the Creator; and thus they will have it be, that Chriſt is called God in the Scripture; I give it you, Sir, in their own Words here, from one of their Books, for I could not give it you from my own Thoughts.

[*Here the Son held up a Book he had in his Hand, and ſhew'd his Father the Place which he had quoted it from.*]

Da. Indeed, this is all they have for it; and if you take away this Diſtinction from them, they have not one Word more to offer in Defence of their abſurd Notion of a God Proper, and a God in Metaphor.

Fa. And, I think, nothing is eaſier in the World of its kind.

Daugh. I am glad to hear my Father ſay ſo; for it has much puzzled my Thoughts ſometimes, ſeeing the bold Flouriſhes they make upon it.

Fa. Take this ſhort Method for it, You may obſerve that the Word Jehovah, which is ordinarily us'd in our Bibles for the Lord, and is ſo tranſlated, is the proper and eſſential Name for the true God: God explains it ſo himſelf, *Iſa.* xlii. 8. *I am* Jehovah, *that is my Name.* And in Chap. xlv. 5. *I am* Jehovah, *and there is none elſe, there is no* Jehovah *beſides me.* The Words in your Bible explain it, pray read the laſt.

[*She reads.*]

Daugh. I am the Lord, *and there is none elſe, there is no* God *beſides me.*

Fa.

Fa. You ſee there the ſame Word for LORD and for GOD; and ſo in ſeveral other Places in the ſame Chapter ver. 7, 8. and Ver. 18. in particular,

For thus ſaith the LORD *that created the Heavens, God himſelf that formed the Earth and made it, he hath eſtabliſhed it, he created it not in vain, he formed it to be inhabited, I am the* LORD, *and there is none elſe.*

Daugh. But what do we draw from this Part?

Fa. A plain and unanſwerable Evidence of the Divinity of the Perſon of Chriſt; for we ſhould find that Jeſus Chriſt is called *Jehovah* alſo, and that in ſeveral Places. I'll quote you but Two or Three of the ſhorteſt, *Pſal.* xcvii. 1. and xcix. 1. JEHOVAH *reigneth.* In our Tranſlation it is the LORD *reigneth*; in the Original, it is JEHOVAH; and the Apoſtle St. *Paul* expounds this directly to be meant of Jeſus Chriſt, *Heb.* i. 6. And throughout all the Chapter.

Daugh. It is very plain that 'tis meant of Chriſt.

Fa. Again, *Iſaiah* tells us, Chap. vi. 1, 2, 3. *I ſaw* JEHOVAH *ſitting upon a Throne, high and lifted up, and his Train filled the Temple. Above it ſtood the Seraphims: each one had ſix Wings; with twain he covered his Face, and with twain he covered his Feet, and with twain he did fly. And one cried unto another, and ſaid, Holy, holy, holy is the* Jehovah *of Hoſts, the whole Earth is full of his Glory.* Now, who is this Lord called here JEHOVAH? St. *John* ſays expreſly, that *Iſaiah* meant it of Jeſus Chriſt. *John* xii. 41. *Theſe things*, ſaid Eſaias, *when he ſaw his Glory, and ſpake of him.*

Daugh. How exactly one Scripture explains another!

Fa. The Prophet *Jeremiah* calls him expreſly JEHOVAH *our Righteouſneſs*, *Jer.* xxiii. 6. And he has the ſame Title, *Zach.* iii. 6, 9. Now as this Name is particular to the true GOD, Jeſus Chriſt

muſt then be the True God; for there are not ſeveral Jehovahs: See *Moſes* himſelf for that, *Deut.* vi. 4. *Hear, O Iſrael, the* Jehovah *our* God *is one* Jehovah. Or as it might be tranſlated, Jehovah, who is our Jehovah, is One Jehovah. Now the Scripture giving the Name of *Jehovah* both to God and to Jeſus Chriſt, and yet at the ſame time declaring there is but One Jehovah, Jeſus Chriſt muſt then be the true God; they cannot avoid the Force of this Argument.

Daugh. I am aſtoniſh'd at the Evidence of it; I never enter'd into that Part of it; I think nothing is clearer in the World.

Fa. But to make this Truth, however ſeemingly difficult, ſtill more conſpicuous; let me put a Queſtion for you to thoſe People, the Anſwer to which, I think, will put it out of all Doubt, that Jeſus Chriſt is not called God improperly, or in an indirect Senſe, and by Metaphor, in ſo many Places in Scripture, but literally and expreſly; my Queſtion is this, What is neceſſary to convince any Man, that when a Name is given to any Perſon, 'tis done directly? or, When may a Name be ſaid to be given to a Perſon, or a Thing, in the direct and mere literal Senſe of it? When they have anſwered this, we ſhall afterwards ſee, whether we cannot prove that of Jeſus Chriſt to be ſo given.

When one ſees a Statue, or Figure, or Picture of a Man, and ſays, *That it is a Man*, and another ſees that this Man has neither *Fleſh* or *Bones*, *Thought* or *Motion*; that it has neither Speech or Underſtanding; he preſently replies, or at leaſt thinks, that 'tis improperly, and but upon ſome light Similitude, that 'tis call'd a Man.

But when we ſee that what we thought was but an Image, is really a living Creature, bearing the Name it repreſents; that with its Figure or Appearance, it ſees, underſtands, acts, ſpeaks and reaſons,

or

or diſputes upon Objects and Things; I ſay, when this appears, we ſhould take him for an Enthuſiaſt, or a Dreamer, who ſhould ſay that it was not really, and with Propriety, to be called a Man.

We ſee appearing upon a Stage different Actors, one repreſents a private Soldier, another a Captain, another a King; we take them all as they are (*viz.*) mere Repreſentations; and 'tis no Deluſion, the Thing explains itſelf well enough.

But when we ſee a Man giving Law to a whole Country, obey'd by the People, to whom they pay Tribute, and to whom they pay all the Homage which is due to a Sovereign Prince; we make not the leaſt Difficulty to ſay and point it out to any Body, that this is really a Sovereign Prince, an Emperor or King, and 'twould be fooliſh to the laſt Degree, to ask whether it was done properly, or in a Metaphor.

The Holy Scriptures, in ſeveral Places, have given to Chriſt the Title of GOD, JEHOVAH, the GOD *of Hoſts*, the GOD of *Abraham*, *Iſaac*, and *Jacob*, and ſeveral other Titles, which are never given to any but the *true* GOD; the Reaſon is plain, they acknowledge that there are all the Characters in Jeſus Chriſt, which belong to, and deſcribe the true GOD; *ſuch as theſe*, viz.

The ETERNAL.
The ALL-KNOWING.
The ALMIGHTY.
The Strong GOD, *Iſa.* vii. 5.
He who is, and who was, and is to come, the ALMIGHTY, *Rev.* i. 8.
The CREATOR of all Things.
That nothing was Created without him, *John* 1, 2.
That he knew all Things.
That he came forth from GOD, *&c.*

St.

St. *Peter* ſays to him, Lord, *thou knoweſt all Things*, John xxi. 12. And the whole Body of the Apoſtles, met at *Jeruſalem*, and praying to Jeſus Chriſt with a profound Humility, ſay, *Thou*, LORD, *which knoweſt the Hearts of all Men.* Again, ſee the Inference made upon this infinite Knowledge of Chriſt by his Diſciples, when he explained his Saying to them, That he came forth from the Father, and when he left the World, ſhould return to the Father, *John* xvi. 30. *Now we are ſure that thou knoweſt all Things; by this we believe that thou cameſt forth from* GOD. A glorious Teſtimony indeed, and a Proof that the Diſciples were ſatisfied in their Belief of his Divinity; and that he came from God, and was therefore really and eſſentially GOD.

Son. The Oppoſers of this Doctrine of the Divinity of Chriſt, find out Ways to cavil off the Weight and Force of all the ſeveral Texts of Scripture which atteſt it, and confront them with other Texts, where Chriſt himſelf ſeems to diveſt himſelf of the Glory of it; ſuch as, *My Father is greater than I*, ſuch a Thing knows no Man, no, the not Son, but the Father, - - - - - and the like.

Fa. They may cavil theſe Things off to themſelves; but they can never be able to convince us that we ſhould not diſtinguiſh between thoſe Texts, where he ſpeaks of himſelf in the firſt Perſon of what he appeared to them to be, and when he ſpeaks of himſelf in the third Perſon of what he was before, or is to be hereafter, and of what others teſtifying of him, he accepts as his due.

It is manifeſt, that in all thoſe Texts where he leſſens and diminiſhes himſelf, he ſpeaks of himſelf in his Station or Perſon of Mediator, *John* viii. 20. *A Man that hath told you the Truth.* *John* x. 29. *My Father is greater than I.*

But

But when he comes to ſpeak of himſelf in the Perſon of what he was or ſhall be, he owns his Glory, and who he is; *I and the Father are one*; *I am in the Father, and the Father in me*; *Before* Abraham *was* I AM, *Joh.* viii. 58. and as before in the ſame Chapter, ver. 40. he had only ſaid, *A Man that hath told you the Truth*; in the ſame Epiſtle, Chap. xiv. 6. he ſays of himſelf, *I am the Truth and the Life*; and who can ſay this but GOD, who is Truth itſelf?

Son. I think, and take it ſo, indeed, that this is an open Avowing his Divinity.

Fa. But you ſhall have it more plainly from his own Mouth; ſee that eminent Paſſage when our bleſſed Lord was inſolently interrogated and adjur'd by the High Prieſts in their Judgment-Hall, *Mark* xiv. 61, 62. after many Impertinencies and Inſults, to which the meek Sacrifice, the Lamb of God, anſwered nothing; the High-Prieſt ask'd him, with a haughty Air (St. *Matthew* ſays adjur'd him by the Living God) Art thou the Chriſt the Son of the Bleſſed? He anſwers directly, I AM; and how do the High-Prieſts underſtand this Anſwer, but to mean that he was God? See *ver.* 64. *Ye have heard the Blaſphemy*: It could not be Blaſphemy to ſay he was Chriſt, unleſs Chriſt had been underſtood to be God; or to call himſelf the *Son of God*, if to be ſo had not been to be GOD; and ſo the *Jews* underſtood it when they took up Stones to ſtone him, *John* x. 36, 38.

It is evident, that Chriſt there aſſerted his Divinity, and that the *Jews* in both thoſe Places underſtood him ſo; for in one Place they took up Stones to ſtone him, *ver.* 33. *for Blaſphemy, and that thou, being a Man, makeſt thy ſelf* GOD: And in the other, for Blaſphemy, when they hurry'd him to his Crucifixion; the Crimes were the ſame as underſtood by them, and the Words were the ſame (*viz.*) *That he was the Chriſt the Son of the Bleſſed*; and how could

could it be Blaſphemy to ſay he was the Son of God, if the Meaning had not been to make himſelf God? I think the Thing is plain, and the Conſequence natural.

Son. I muſt confeſs 'tis clear to me, after the moſt impartial Thinking over every Branch of it.

Fa. Beſides, Son, as Chriſt ſays of himſelf, *John* x. 28. ſpeaking of Believers as of Sheep following him, who was the good Shepherd, *I give unto them eternal Life: Can a Man give eternal Life!* Can a Man lay down his Life for the Sins of other Men? Can the Life of a Man be a Ranſom for the World? Is there any one Scripture that intimates a Parity? He is indeed called our High-Prieſt entering into the Holy of Holies, by Way of Alluſion to the Annual Atonement, and as an Explanation of the Type and the Thing typify'd; but it was the Divine Perſon of Chriſt alone, which could make an Equality or Proportion between the Type and the thing typify'd, and could make the Price paid be equal to the Purchaſe.

Now 'tis plain, Chriſt ſays of himſelf, 1. *That he gives eternal Life.* 2. *That he lays down, or gives his Life a Ranſom.* *John* iii. 17. 'Tis ſaid, *God ſent him into the World, that the World through him might be ſaved.* Could the World be ſaved through the Interceſſion of a Man! Again, *He is the Propitiation for our Sins; and not for our Sins only, but for the Sins of the whole World,* 1 *John* ii. 2.

Daugh. They will allow that he might be all this, and yet be but a Man; as *Aaron* the High-Prieſt made an Atonement by Sacrifice for the Sins of the People.

Fa. As thoſe Sacrifices were a Type of the Great Sacrifice to be offered up, it might be adequate to the Purpoſe for which they were intended; but 'tis manifeſt they were no otherwiſe accepted in Atonement, but as they look'd to, and cauſed the *Iſraelites*

to

to look to the great Propitiation, the Meſſiah which was to come, and in the Faith of whom all the believing *Jews* were ſaved; the Blood of Beaſts being no other than Types of that Blood which was appointed to be the great Propitiation.

Son. Tho' this is true, and we believe it all, yet theſe Men ſay 'tis all dark and ſuppoſititious, and that it proves nothing.

Fa. I tell you what it proves; 1. It proves by the univerſal Conſent of the Scripture, that Chriſt is the promiſed Meſſiah; and the ſame Scripture proves that the Meſſiah was to be the Son of God; nay, was to be really and eſſentially God; this is clear by all the Propheſies of the Old Teſtament, and by the fulfilling thoſe Promiſes in the New.

Son. That would argue well againſt the *Jews*, who neither believe him to be the *Meſſiah*, or that the *Meſſiah* is yet come.

Fa. It would confute and confound both the Infidel *Jews* and the Infidel *Arians* too, if they were not hardened beyond the Power of Evidence.

Daugh. It would not be unprofitable, Sir, if we were informed of thoſe Points too, for the *Jews* do not allow the Godhead and Deity of the *Meſſiah*, any more than the Hereticks do the Divinity of Chriſt, and ſeem to go both upon the ſame Principle.

Son. No, I cannot ſay 'tis from the ſame Principle.

Fa. No, the *Jews* own all the glorious Things that can be ſaid of the *Meſſiah*, when he ſhall come; but they will not acknowledge that this is he; while the *Arians* will grant that this is he, that Chriſt is the *Meſſiah*; but then they abate the Luſtre of his Divinity, take off the Dignity of his Perſon, and look upon him to be far leſs in his Perſonal Glory, than the *Jews* allow the *Meſſiah* ſhall be when he comes.

Daugh.

Da. I wiſh you would furniſh us, Sir, to talk with both of them; for you know we are often at Mr. *De Coſta*'s, and ſome other *Jews*, who, except their Religion, we like very well to converſe with, and ſhould enter into Talk with them, if we were able to manage it; but they are too full of *Moſes* and *Aaron* for us: we can do nothing with them.

Fa. The firſt Queſtion, Child, which you have to ask any *Jews* about the *Meſſiah*, is to ask them, What they mean by the *Meſſiah?* what he was to be? and how they knew there was any ſuch Perſon to come into the World?

Son. I know but one Anſwer they have to give to ſuch a Queſtion; and that is, That all the Scriptures of the Old Teſtament ſpeak of him, deſcribe his Perſon and his Glory; that all the Prophets predict his Coming; and ſome of them even point out the Time.

Daugh. It is true, that is their Anſwer, and it is a ſufficient Anſwer; 'tis ſufficient to juſtify their Expectation of ſuch a Perſon, and their Faith in all that was predicted concerning him.

Fa. Well, and our Anſwer is taken from the ſame: It is true, that the Scripture, that is, the Old Teſtament, is full of the Propheſies of the *Meſſiah*, the Deſcription of his Perſon, the pointing out the Time, the Particulars, and the Event of his Coming; and I add, there is not one of all thoſe Predictions but what is fulfilled in the Perſon and Appearing of Jeſus Chriſt; all the Deſcriptions of his Perſon center in the Perſon of Chriſt; and the Times, the Particulars, and the Event of his Coming, all meet in the appearing of Chriſt in the World.

Son. Indeed, the *Meſſiah* ſeems to be the Object of the whole Scripture Writing, and of all the moſt conſiderable Tranſactions pointed out there; in particular, it ſeems to be the main End and Deſign of the whole Old Teſtament.

Fa.

Fa. It is ſo; there's not an eminent Action, or Perſon, but is one way or other a Type or Repreſentation of the Meſſiah; not a Propheſy, but one way or other relates to him; not a Hiſtory, but one way or other points to him; let us obſerve ſome of them.

The firſt of all, and which is almoſt as ancient as the Creation, or, at leaſt, as the Fall of Man, was, that where God, for the Conſolation of poor penitent *Adam* and his *Wife*, our firſt Parents, aſſures them of a Remedy for their Defection, and for the Entail of Rebellion upon their Race; and that *the Seed of the Woman ſhould break the Serpent's Head.*

Son. This, indeed, is the Sum and Subſtance of Goſpel Grace, the Foundation of all Faith, upon which the glorious Eſtabliſhment of Redemption is founded.

Fa. It is ſo, all the Myſtery of our Faith is contained in this Propheſy; and tho' it is like the Seed that is retained in the Nature of a Plant, or as the Principles of a large Tree is retained in its Fruit, yet as it is in the Caſe of the Seed or Fruit, being buried in the Earth, the Principles revive, and in the Courſe of Time, produce its Kind; ſo God has, in Conſequence of that dormant Propheſy, happily brought other Propheſies upon the Stage, which have pointed out the Certainty, and even the Time, and the Particulars of the Birth and Production of that promiſed Seed.

Son. I ſuppoſe, Sir, you mean thoſe Propheſies which afterwards directed his People which Way to look for the Accompliſhment of that Promiſe, and from what Part of the World he ſhould proceed.

Fa. I do ſo, as particularly to *Abraham*, the Saviour which is promiſed to *Adam*, under the Title of the *Seed of the Woman* is, particularly promiſed again to *Abraham*; and that the *Meſſiah* ſhould come out

of

of his Loins, *In thy Seed ſhall all the Nations of the Earth be bleſſed.*

Son. That, indeed, I never obſerved before; but it was a great while before any Thing of it came to paſs.

Daugh. How backward, how tedious was the Performance, and yet how punctually did Heaven bring it to paſs!

Fa. It was ſo, indeed, *Abraham* had but one Son *Iſaac*, and not that till he was a Hundred Years old: *Iſaac* went Forty Years Childleſs; and when he had Children, it wanted but a little that *Jacob*, on whom the promiſed Seed was entailed, had been murthered by his Brother: But he eſcaping, and the Bleſſing going along with *Jacob*, by the expreſs Command of God, yet he fled into Bondage and Miſery, and endured it Twenty Years.

Jacob has Twelve Sons, and yet as he poſſeſs'd the Birth-right and the Promiſe, notwithſtanding he had not the Primogeniture, but was the youngeſt Son; ſo God thought fit to paſs by Three of his Sons, and fix upon *Judah*, the Fourth Son, to be the Source of the Royal Seed, and the Line of the Promiſe.

Son. Theſe are all Tokens, that however the Promiſe was delay'd, it ſhould certainly be punctually fulfilled, and the Seed be preſerved.

Fa. But it was more remote ſtill; it was above Six hundred Years after this, that *God*, reviving the Mention of the choſen Seed, names the very Tribe and Family; nay, the little Village where he ſhould be born.

Several of the Propheſies mark out the Time of his Coming; one in particular, namely, *Jacob*, ſays expreſly, the Scepter ſhall firſt depart from *Judah*, and that all the Nation of *Iſrael* ſhall loſe the Sovereignty of their own Government, *Gen.* xlix. 10. According to another, *Jeruſalem* was to fall into the Hands of her conquering Enemies, who ſhould beſiege

ſiege and take it, *Micha* v. 12. according to others, the ſecond Temple was to be in Being when the Meſſiah ſhould appear in the World, *Haggai* ii. 9. *Matt.* iii. 1. And the Prophet *Daniel*, in particular, has mark'd out the very Time when the *Meſſiah* ſhall come.

Daugh. The very Time, Sir!

Fa. Yes, preciſely, *Dan.* ix. 24. to the End of the Chapter; pray look the Place and read it, the Words are expreſs, and they have been fulfilled in Point of Time to a Day.

[*She reads as follows.*]

Seventy Weeks are determined upon thy People, and upon thy Holy City, to finiſh the Tranſgreſſion, and to make an End of Sins, and to make Reconciliation *for Iniquity, and to bring in everlaſting* Righteouſneſs, *and to ſeal up the Viſion and Prophecy, and to anoint the moſt Holy. Know therefore and underſtand, that from the going forth of the Commandment to reſtore and to build* Jeruſalem, *unto the Meſſiah the Prince, ſhall be Seven Weeks; and Threeſcore and Two Weeks the Street ſhall be built again, and the Wall, even in troublous Times. And after Threeſcore and Two Weeks ſhall Meſſiah be cut off, but not for himſelf: And the People of the Prince that ſhall come, ſhall deſtroy the City and the Sanctuary, and the End thereof ſhall be with a Flood, and unto the End of the War Deſolations are determined. And he ſhall confirm the Covenant with many for one Week: And in the midſt of the Week he ſhall cauſe the Sacrifice and the Oblation to ceaſe, and for the overſpreading of Abominations he ſhall make it deſolate, even until the Conſummation, and that determined ſhall be poured upon the Deſolate.*

Son. But how is this Time made out, Sir? I do not underſtand that Part ſo well.

Fa. It is not ſo much to the preſent Caſe: I ſhould come to it in Time; but however, you may obſerve it, I ſhall tell you preſently more particularly how it is made out; but let me go on with the Propheſies. In the firſt Place, *God*, in Mercy to his Church, and for the Support of their Faith, has joined to thoſe Propheſies, which were the firſt Foundation of their Faith, a continued Chain of Propheſy, which gives a lively Deſcription of the Perſon of the Meſſiah.

Son. I was waiting to obſerve that Part, Sir, becauſe you mentioned it before.

Fa. Why firſt, *Iſaiah* ſpeaks of him, as if he had ſeen him with his Eyes; the Royal Prophet is full of him in all his *Pſalms*; and 'tis remarkable, that almoſt all the Prophets mention the Meſſiah, not as that glorious King which the *Jews* expected him to be, but in theſe Two particular Articles, *viz.* that of his Humiliation or Abaſement, and that of his Sufferings; this you may obſerve in reading the ii, viii, xvi, xxii, lxix, ci, cx. *Pſalms*; but the liii. Chap. of *Iſaiah* is a formal Proof of this Part, where the Meſſiah is repreſented in all the Abaſement of his State of Humiliation; as alſo in *Zech.* ix. 9. there the Humiliation of the Meſſiah is fully repreſented: This is certainly done, that in the Ages to come, when the Church ſhould ſee this great and glorious Gift come to Light, yet veil'd in ſuch a particular Manner, they might be able to ſay, *Behold the Man!* This is the Holy One of God, the Meſſiah; and we cannot look for another.

Daugh. Theſe are the Advantages of great Reading and long Study of the Scriptures; I never div'd thus far into this glorious Truth; but it is a great and wonderful Diſcovery of the Glory of the *Meſſiah*, that he is ſo perfectly deſcrib'd, and ſo ſet forth in all the Prophets.

Son.

Son. But, what are not our Prejudices capable of? The *Jews*, who are among thoſe that call Evil Good, and Good Evil, make all this Light be Darkneſs to them; and yet, after all this, expect ſtill the Coming of the *Meſſiah*; Light has come in to their Darkneſs, and that Darkneſs comprehendeth it not. He cried to them at his Coming, *Behold me, behold me*; but they anſwered fiercely, *We know not who thou art.*

Son. Radicate Error, grown incurable by Time, poſſeſſes them.

Fa. Their Unbelief goes from Father to Son; and 'tis to them, like a ſecond original Sin, which comes into the World with them.

Son. They look for the Meſſiah ſtill, and with an unexampled Blindneſs and Rage they look for him, upon the Faith of thoſe very ancient Propheſies, which moſt evidently confeſs his being already come; at the ſame Time, overthrowing all thoſe Oracles themſelves, by their Unbelief, and making as if they all contained a Collection of Lyes and no more.

Daugh. They ſeem to believe that the Meſſiah is yet to come, only becauſe they will believe it; without being able to fix it upon any one Propheſy in the whole Book of GOD.

Fa. Sometimes they pretend to find him in thoſe Words of *Jacob*, *The Scepter ſhall not depart from* Judah, *nor a Law-giver from between his Feet till* SHILOH *come*: And they uſe a great deal of Artifice, and Criticiſm to make good this Interpretation in their Favour; but they cannot bring the ſacred Text to chime in with them.

Son. I cannot think they expect it ſhould.

Fa. Indeed, one would not, all the Propheſies are againſt them; the xiith *Pſ.* which they boaſt of as an Illuſtrious Repreſentation of the *Meſſiah*, is all againſt

them, and they leave it to us; they ſtrive hard to ſtand up againſt our Expoſition of the cxth *Pſalm*, and bring it to their Party, but it will not do; there is not one Text in *Iſaiah* upon which they dare ſay *There he is*: When that Evangelick Prophet deſcribes the Meſſiah, chap. viii. and ſays, *Behold a Virgin ſhall conceive and ſhall bring forth a Child, and you ſhall call his Name* Immanuel; they will have this to be underſtood quite of another Thing than that which he calls a Meſſiah.

Son. Nor are they at all the more convinc'd, when they rate the Words of that Prophet, chap. ix. ver. 5, 6. as the Words of the *Meſſiah*, tho' there is no Text in the whole Bible which looks more in their Favour; becauſe it ſeems to diſplay his Power and Grandeur, and ſets him not on the Throne of his Father *David* only, but even on the Throne of GOD.

Fa. The *Jews* are hardened againſt all kind of Reaſoning; they believe nothing, no not the next Hour what they ſaid the Hour before; nothing, however plain, can convince them: What Shuffling do they make with the Words of *Jacob*, *Till Shiloh come?* Enquiring, *Who is this Shilo*, and what he is to be or to do? Tho' nothing is plainer than who is meant by him, by the remarkable Character given of his Coming, *viz. To him ſhall the gathering of the People be.* And particularly it was to be, when the People of *Iſrael* were ſubſiſting indeed, but without the Face of a Government, of a Nation, of a Civil Polity or State; feeble and faint, without Power, without a Scepter, without a Legiſlative Authority, and left a Prey to the Strongeſt.

Now let us inquire a little into the preſent State and Condition of the *Jews*; It is above 1700 Years ſince the *Jews* have ceaſed to be a People, and that they have been in the very Condition predicted, (*viz.*) without a Governor, a Law, or a Lawgiver.

Son.

Son. It muſt follow then that the *Meſſiah* has been come ſo long, for he cannot be to come now.

Fa. Yes, above 1700 Years, that is very true.

Son. All the other Propheſies ſeem to be alike fulfilled too.

Fa. Yes, the Prophet *Malachi*, and *Haggai*, foretold that the ſecond Temple ſhould be in being at the Time of the Meſſiah's Coming; It was built in the Time of thoſe Prophets, as we may ſee above; now 'tis plain that the ſecond Temple has been deſtroyed above 1600 Years, and where then is the *Meſſiah*, and what is become of the Promiſe of his Coming?

Son. He muſt be come before the Deſtruction of *Jeruſalem*, nothing can be plainer.

Fa. He muſt ſo, unleſs the Temple had not been deſtroyed with the City. But now to conclude, take the Propheſy of *Daniel of the Seventy Weeks*, which you enquired about above, and there you will ſee every Part of it fully explained.

Daugh. I waited for that Part before.

Fa. Let the Criticks examine this Point with the utmoſt Nicety; the Days there, by all Interpreters, are calculated for Years: Now 70 Weeks is the Time appointed for the Continuance of the ſecond Temple, which is juſt 490 Days, and juſt ſo many Years was it, from the Edict of *Cyrus* for the Return of the Captivity, to the Coming of Chriſt.

Son. That is very exact.

Fa. But now, Son, add the Time ſince lapſed, and what ſhall we ſay then?

Son. What indeed! here are above 1700 Years more paſſed over, and where is this Meſſiah? what, is he not come yet!

Daugh. To what Purpoſe have all thoſe Prophets ſpoken theſe Things? and what is become of all thoſe Phopheſies?

Son. But what do the *Jews* ſay to this?

Fa. Nothing ſhews the Confuſion they are in about it, like the ſimple, weak, and ſhuffling Anſwers they give in the Caſe.

Daugh. I am not able to gueſs what they can have to ſay.

Fa. Firſt, they ſay, it is their Impenitence that has cauſed the *Meſſiah* to delay his Coming; and that God had ſent him long ago, if they had not been unworthy to receive ſo glorious a Gift.

Son. That may be a good Reaſon indeed to them, but 'tis no Reaſon why God ſhould omit fulfilling his ſacred and ſolemn Promiſes.

Fa. It is all an Illuſion; will they tell us that when God promiſed to the *Jews* that the *Meſſiah* ſhould certainly come at ſuch a Time, he did not know how unworthy they would be to receive him?

Son. Nay, that they ſhould be exceedingly corrupted and degenerated, hardened, and impenitent.

Fa. Daniel ſays expreſsly, *It ſhall be in a Time of the overſpreading of Abominations*, Dan. ix. 27. the Prophet *Zechariah*, and the Prophet *Malachi*, ſay the ſame Thing, or to the ſame Purpoſe.

Daugh. But, pray, where is it ſaid expreſsly, that the *Meſſiah* ſhall come during the Continuance of the ſecond Temple? for a great deal ſeems to depend upon that Part.

Fa. Look your Bible, Child, and read the firſt Verſe of the Third Chapter of *Malachi.*

Daugh. Here it is indeed, [She looks the Place, and reads it with a kind of Surprize.] *The Lord whom ye ſeek ſhall ſuddenly come to his Temple*: And here is a Propheſy of *John* the Baptiſt coming too, [She reads that too, *Behold I will ſend my Meſſenger, and he ſhall prepare the Way before me*,

Mal.

Mal. iii. 1.] which confirms its Meaning to be of Chriſt.

Fa. Well, but look again, ſee the Prophet *Haggai*; he was alive at the Building of the Second Temple, and propheſied and preached to the Builders of it to encourage them, when their Hearts failed them, and when they mourned at the Sight of what it was like to be, compared to the firſt glorious Houſe which they had ſeen; and he tells them the Glory of this Second Temple, however mean it appeared, ſhould be greater than that of the firſt: See the Place, Child.

Daugh. Here it is, Sir, *Haggai* ii. 7, 8, 9. [*She reads the Words.*] *And I will ſhake all Nations, and the Deſire of all Nations ſhall come, and I will fill this Houſe with Glory, ſaith the Lord of Hoſts. The Silver is mine, and the Gold is mine, ſaith the Lord of Hoſts. The Glory of this latter Houſe ſhall be greater than of the former, ſaith the Lord of Hoſts: and in this Place will I give Peace, ſaith the Lord of Hoſts.*

Fa. And what is this Glory of the ſecond Houſe? it is evident it was not in the Riches or Beauty of the Building, for in that the firſt Houſe always exceeded it, but it was in that the *Meſſiah* was to enter into it, as above. *I will fill this Houſe with Glory*, and in this Place I will give Peace, for *the Lord ſhall ſuddenly come to his Temple.*

Daugh. It is true, Chriſt did come while the Temple was ſtanding.

Fa. Yes, *Simeon* took him in his Arms in the Temple, and gave Glory to God; he bleſſed God, declaring, *That his Eyes had ſeen his Salvation*, that is his *Meſſiah*, the SHILOH promiſed, as you may read *Luke* ii. 28, 29.

Son. But now the Temple is not ſtanding, and the *Jews* ſay the *Meſſiah* is not yet come; How will they ſay theſe Propheſies are to be fulfilled? 'Tis plain the Propheſies can never be fulfilled now, for the ſecond Temple is gone, nor can it be that the Impenitence of the *Jews* could hinder the Performance of God's Promiſes: It is certain therefore the Promiſe has been fulfilled; it muſt be, that the Meſſiah muſt have been come, becauſe the ſecond Temple, which he was to enter into, is deſtroyed and gone.

Fa. But beſides; pray, *Son*, remember and obſerve them: It's certain the Meſſiah is not delayed or denied for the Wickedneſs of the *Jews*, unleſs they would revive the old weak Opinion of the Phariſees, and pretend that Chriſt was to come for the Salvation of the *Jews* only; *the Meſſiah* is promiſed for the *Gentiles*, the Nations that are afar off, and to be given for the Salvation of all the Ends of the Earth; And can they pretend his Coming to be delay'd now for above Seventeen Hundred Years for the Impenitence of the *Jews* only! It is a prepoſterous thing, and abſurd beyond any one's Patience to bear, that the *Jews* ſhould arrogate the Effects of the Meſſiah's Death all to themſelves, when he ſo often has been declared to be a Propitiation for the Sins of the whole World; And are the *Gentiles*, and all the Nations of the World, for whom he is thus to be a Propitiation, to be deprived of the Advantage of it, be ſhut out of the Church, be without Hope, and without God in the World, till it ſhall pleaſe the *Jews* to repent and turn to God, and be more worthy of the promiſed Salvation? they muſt be utterly ignorant of the Ways of God, and have very little Acquaintance with the Scriptures and Propheſies contained in them, who can entertain ſuch Notions as theſe, which,

which, under Pretence of doing Honour to the Juſtice and Holineſs of God, overthrow the Truth of his Word, the Faith of Scripture Propheſies, and ſhut the Door againſt the Converſion of ſo many Millions of Souls which the Meſſiah came to ſave, and which he was ſent to ſave.

Son. What can the *Jews* ſay to this Part?

Fa. Truly they have nothing to ſay to it; but as they firſt hardened themſelves againſt the Belief of the Thing it ſelf, they ſeem bound to ſupport their own Obſtinacy, and to ſhut their Eyes againſt all their own Prophets; thoſe very Prophets, which at other Times, and on all other Occaſions, they are ready to acknowledge te be true Prophets, and Men of God; ſuch as *Daniel*, *Haggai*, *Malachi*, and even the good Patriarch and Prophet *Jacob* himſelf, and ſeveral others, all of them having agreed in ſetting down the Time of the Coming of the Meſſiah.

Son. It is a Sign of a terrible judicial Obſtinacy.

Daugh. How can they read thoſe Propheſies, without ſeeing it?

Fa. They have a Way for that too; they ſay they are dark, and ſpoken by way of Parables, and to avoid their being explained to their Conviction, they forbid People to meddle with caſting up the Time of the *Meſſiah*'s coming, as a Secret not to be looked into, and as thoſe People are always very obſtinate in their Prejudices, they pronounce *a Curſe* upon thoſe that *make Calculations of the Times and Seaſons.*

Son. But why are they afraid to look back and calculate the Times?

Daugh. I ſuppoſe for fear they ſhould find it out, and that the ſame Perſon, who we call our Saviour, ſhould appear to be their Meſſiah.

Fa.

Fa. That is the Caſe indeed; let me ſtate it in the moſt familiar Terms poſſible, that the very Children may underſtand it: If we will but look back a little, and marking firſt the Time of the Meſſiah's coming, as predicted in the Scripture, and then examining the Hiſtory of what happened at that Time in the World; theſe two Enquiries would bring it all upon the Stage.

Daugh. I underſtand you; that they would find the Perſon of our Saviour, and the Time of the Coming of the Meſſiah, agree.

Fa. Let us obſerve it, a little critically, how the Concurrence of the Prophets appeared, and how Things ſtood in the World about that Time: Juſt at the End of the *Jewiſh* Commonwealth, when the Scepter was juſt departing from *Judah*, while the ſecond Temple, though near its Deſtruction, was yet ſtanding, and the very Year when the Seventy Weeks mention'd in the Propheſy of *Daniel* were accompliſhed, namely, the 490th Year after the Return of the Captivity, juſt at that very Time, would the *Jews* look back upon it, they would find one Jesus walking up and down in the Land of *Judea*; the Son of one *Mary*, directly deſcended of the Family of *David*, and born at the little City of *Bethlehem*; his ſaid Mother reputed a Virgin though eſpouſed, and having never known Man; all particularly predicted of the *Meſſiah*.

This Jesus, (ſuppoſing them not to know him by the Particulars of his Birth, and the Concurrence of the Predictions of the *Meſſiah*) yet makes himſelf appear to be ſomething wonderful in his Perſon; by the Holineſs of his Life, his Zeal for God, and the Doctrine which he preached; his very Enemies confeſſing, *That never Man ſpoke as he ſpoke; and were aſtoniſhed at his Doctrine, for he taught as one having Authority.*

Daugh.

Daugh. It is very remarkable indeed, and I never conſidered it before, how exactly Chriſt came at that very Time that the Meſſiah was promiſed to come.

Son. It is plain thoſe that underſtood Scripture Propheſies, knew the Time of his Coming could not be far of, and expected it: It is ſaid of ſeveral Perſons, that they waited for him; *Joſeph* of *Arimathea* waited for the Kingdom of God; *Simeon* waited for the Conſolation of *Iſrael*, and *Anna* the Propheteſs ſpake of him to thoſe that looked for Redemption in *Jeruſalem*; which intimate that many did ſo look for this Redemption at that Time.

Fa. It could not well be otherwiſe, where any People had read the Scripture, and compar'd one Propheſy with another; but I come to the Concurrence of Particulars in the Perſon and Coming of Chriſt, with the Predictions of the Scripture concerning the *Meſſiah*. There appeared, I ſay, at that very Time, one Jesus, holy in Life, wonderful in Doctrine; one Jesus, whoſe Converſation was a Pattern of Meekneſs, Patience, and Humility; one Jesus, whoſe whole Buſineſs, nay, his Meat and Drink, was to advance the Honour of God, and do good to all his Creatures; giving himſelf no Reſt, but travelling from Place to Place, from Houſe to Houſe, and from City to City, doing good, and every where leaving ſurprizing Teſtimonies of a heavenly Diſpoſition, as well as of an infinite and ſupernatural Power.

Son. Wonderfully compaſſionate to the Poor, and patient under the Inſults even of the provoking Phariſees.

Fa. But come to his Beneficence and his Omnipotence: Here he cures a Leper, there he delivers a Demoniac (or one poſſeſſed with the *Devil*); in one

one Place he gives Sight to the Blind, and to one that was born ſo; a poor Paralytick, that had been a Cripple Eight and Thirty Years, he heals with a Word; *Riſe up*, ſays he, to the poor Creature, and immediately the Man, immoveable before, and laid at length upon his ſorry Mattreſs, or perhaps a Bundle of Straw, ſtarts up, ſtands upright, walks about, and all the City of *Jeruſalem* ſees him at the Feet of his Deliverer, glorifying God for his Recovery, and are Witneſſes of the Miracle.

Daugh. 'Twas a Surprize to the whole City to be ſure.

Fa. Another Time he comes to *Nain*, and meets a Funeral, (*viz.*) Of a poor Youth, the only Son of his Mother, carrying to his Grave: Pity moves the compaſſionate JESUS, who came *to ſeek* and *to ſave*. Hold, ſays he, to the Bearer, and coming to the Corps, *Young Man*, ſays he, *ariſe*: Immediately the Corps revives, ſits up, ſpeaks, and is reſtored to his Mother. Another Time, coming to *Bethany*, he finds his Friend *Lazarus* dead and buried, and all the Family in Tears; he bids them ſhew him where they had laid him, and though it was in a deep Vault, a large Cave, according to the Uſage of the Country; Here, though he had been dead Four Days, and was ſuppoſed to be a putrified Carcaſs, yet his Voice penetrates the Cavern: *Lazarus*, COME FORTH, ſays the Omnipotent incarnated God! The dead Corps revives, the Coffin opens, and he comes ſtalking out of the Grave, to the Amazement of all the Beholders.

Daugh. Theſe are ſtrange Things, 'tis true, and no Doubt but they were ſo then; I cannot think but the People were terribly frightened when they ſaw him come out; I believe I ſhould have ſunk into the very Ground, or to it at leaſt.

Fa.

Fa. And who is this *Jeſus!* What does the World think of him, a Man that does ſo many ſtrange ſurprizing Things, ſo many Miracles! Whence is he, and what can he be! Every Body wonders, every Body is aſtoniſhed, the Eyes of all *Iſrael* is upon him, and every now and then the People, whoſe Minds were not blinded, and in Slavery to the Opinions of their Doctors, would break out, in the Amazement of their Souls, at thoſe Things, in ſuch Expreſſions as theſe; Lord! Is not this the Meſſiah? Is not this the Chriſt? When the Meſſiah comes, can he do more Miracles than theſe? ſure this muſt be the Chriſt the Saviour of the World! Some did ſpeak thus openly of him; and 'tis plain theſe were the Sentiments of abundance more, though they durſt not ſpeak them openly, for fear of the Magiſtrates.

Son. Yes, ſuch was *Nicodemus*, *Joſeph*, and many more.

Fa. But Jesus was not without Witneſs; the Blind Man reproaches them boldly with it; What, *ſays he*, do ye ask whence he is, yet he has opened my Eyes? Can any thing but God open the Eyes of one born Blind? Was it ever known in the World? And do you not know, that if he was not of God, he could not do any thing? Aſtoniſhing Blindneſs in thoſe that had Eyes, and aſtoniſhing Boldneſs in him that was born Blind.

Son. But they caſt him out for it, like ſome Modern Church Powers, and what they cannot confute they will perſecute.

Fa. But the Miracle of their Obſtinacy does not end here; the Blind Man proclaims him, but it is not ſufficient; What does he ſay himſelf? he tells them plainly *I am he*, I am the Meſſiah, and if you will not believe my Words, believe my Works; believe my Miracles, and if on both theſe Teſtimonies,

nies, as well Words as Works, *ye believe not*, he adds the Commination, *Ye ſhall die in your Sins.*

Son. The Article of Chriſt's Miracles is very convincing; I think he might well ſay, *Believe me for the Works ſake.*

Fa. There are ſome Particulars attending the Miracles of Jeſus Chriſt, which are very obſervable, and which render them more conſpicuous than any of thoſe performed by the Prophets.

1. 'Tis very remarkable, that to make the *Jews* the more attentive to the Miracles of Jeſus Chriſt in particular, the Wiſdom of God thought fit to put a kind of a Stop to the Working of Miracles in general, for above Five Hundred Years, immediately before Chriſt; even *John* the Baptiſt wrought no Miracles, though he was ſo univerſally received and applauded, and all *Judea* ran after him; it ſeemed too much that the Servant, who was ſo near his Maſter's coming, ſhould act in the ſame Method.

2. The Miracles that followed after Chriſt's Time, and which were done by the Apoſtles, were rather the Miracles of Chriſt himſelf, than their own, and were all acted in his Name, and by his Power working in them.

Now can any one think, God would bring all theſe concurring Particulars, and all the true Characters of the *Meſſiah*, to meet in one Perſon, and yet this Perſon not to be the *Meſſiah*? the Time, the Birth, the exemplary holy Life, the Wiſdom, the Doctrine, the Miracles, all joining together with the Predictions; and not one Tittle of all that had been foretold of him failing to come exactly and punctually to paſs; and yet that this *ſhould not*

be

be he that ſhould come, but that we *muſt look for another*.

Son. He muſt be the true Meſſiah, or one of the greateſt Deceivers and Impoſtors that ever was in the World; I can ſee no room for any thing elſe.

Fa. I come therefore to the Teſtimony he gives of himſelf by Word and by Miracle. This *Jeſus* declares himſelf to be the *Meſſiah*, on every Occaſion, and in one Place tells them expreſsly, If ye believe not that I am he, *ye ſhall die in your Sins.* To convince them of the Truth of it, he works innumerable Miracles, and thoſe ſuch as, it was evident, had no Fraud or Illuſion in them, and could not be done to deceive; that had for Witneſſes only as many as the Country of *Judea*, and *Galilee*, and all the neighbouring Provinces had Inhabitants, and yet this Man is not to be believed; God is too jealous of his Glory to ſet his Seal to a Deceiver and Impoſtor, and that of the greateſt and worſt Kind, as this muſt be, if it was ſo at all, and if Jeſus Chriſt is not the true Meſſiah.

Son. Miracles were always taken for a Confirmation of the Truth of any Doctrine, and of the Authority of the Preacher too.

Fa. It is true, *Moſes* is an admirable Example of it; he was known all over *Egypt* to be the true Meſſenger of God, by the Miracles which he wrought there; nay, he was empowered to work thoſe Miracles purely to obtain his Admittance, and to be believed as a true Meſſenger of God, and not only the *Egyptians*, but even his own People firſt received him, and acknowledg'd him as ſuch on that very Account: They did the ſame Juſtice to all the other Prophets after him on the very ſame Account, and according to the Degrees, and the Numbers of thoſe Miracles, they were valued and receiv'd; And is there none then but Jesus that is

not

not to be believed! Certainly the *Jews* are very unhappy in their particular Malice againſt Chriſt as the Meſſiah, in that they cannot deny him this Juſtice, without openly expoſing the Honour of their own Prophets: And refuſing to acknowledge Chriſt to be the Meſſiah, after ſuch an innumerable Multitude of Miracles of every Kind, is a formal Accuſation of their Fore-fathers, and of the whole *Iſraelitiſh* Church, for having believed lightly, and upon the Authority of ſome few Miracles only, all the Patriarchs and Prophets, ſuch as *Moſes*, *Joſhua*, *Samuel*, and others, to be the true Miniſters of God.

Son. Sir, it ſeems as if God had then dropt the Authority or Teſtimony of the Prophets on this Occaſion, had made thoſe very *Jews*, who are the Subject of our Contempt, and even Judaiſm itſelf, to become the principal Rampart of the Chriſtian Faith.

Fa. The Deceit lay much of it in the firſt Deluſion of the *Jewiſh* Nation; they expected and hoped for a glorious *Meſſiah*, a particular *Meſſiah* or King, that ſhould reſtore their Kingdom, and ſhould appear at the Head of a great Army; rich, gay, potent, and victorious; that ſhould deliver their Country from the *Roman* Yoke, and make the Name of the *Jews* the Terror of the World; whereas this *Jeſus* appeared in a quite contrary Figure; poor, abject, and mean, who, 'till he was Thirty Years old, dwelt in an obſcure Retreat, in the Houſe of a Carpenter, and when he came abroad in the World, was attended only by a few poor Fiſhermen of *Galilee*, who he gathered together upon the Lake there. In his Behaviour, ſo meek, and ſo humble, that, as the Text ſays, He ſuffered not his Voice to be heard in the Streets; and when the People, raviſhed and ſurprized with the Power and Energy of his Preaching, and with the Wonders

ders of his Miracles, would have made him a King, he withdrew from them into a ſecret Place: His Doctrine was the ſame, he preached nothing but Repentance, Humility, Meekneſs, Peace, Union, and the Love of our Enemies.

Son. The *Jews* might well, indeed, be ſtumbled and offended, it was a great Diſappointment to them to be ſure, and they contemned him accordingly; on that very Account.

Fa. But why ſhould they be ſo? Was it not the very Deſcription given of the *Meſſiah* by the Prophets, ſee *Iſaiah* lii. 14. *As many were aſtonied at thee; (his Viſage was ſo marred more than any Man, and his Form more than the Sons of Men.)* Pſalm cix. 22. *For I am poor and needy, and my Heart is wounded within me.* Zech. ix. 9. *Rejoyce greatly, O Daughter of* Zion, *ſhout, O Daughter of* Jeruſalem: *behold, thy King cometh unto thee: He is juſt, and having Salvation, lowly, and riding upon an Aſs, and upon a Colt the Foal of an Aſs.* All theſe Texts the *Jews* had read, and many more, in their Prophets; but they would not have them belong to the Meſſiah, or would they own the Marks when viſible in Jeſus Chriſt; but they would have it be that God ſhould ſend them a Saviour according to their own Notions, rather than according to what he himſelf promiſed and deſcribed.

Daugh. I ſee plainer into this than ever I did; the low Condition of the Meſſiah was an Offence to them to be ſure, and blinded them, and they could not ſee him, or know him if they did ſee him.

Fa. Well, let us take the ſame Method in examining the Particular of the *Meſſiah* after his Death; ſee there the Effect of their rejecting him, and how all Things that he foretold them came to paſs: He threatened them, that for their refuſing him, and not knowing in their Days the Things of their Peace, *their Houſe ſhould be left unto them deſolate,*

and they ſhould be delivered up to the Sword of their Enemies; that *Judea* ſhould be made a lamentable Scene of all the Horror and Miſeries of War; that *Jeruſalem* ſhould be beſieg'd, taken, ſack'd, and demoliſh'd to its very Foundations; the Temple ſhould be overturned, and not one Stone left upon another that ſhould not be thrown down; and a great many ſuch like, all which came to paſs in leſs than Forty Years after the Death of Chriſt.

Son. Nay, the Judgment of God ſeems to purſue them to this Day, while they are ſcattered over the Face of the whole Earth, and the Wrath of God ſeems ſtill to abide upon them.

Fa. And in the mean time this *Jeſus* then paſſing through the State of his Humiliation, is now exalted, *the Stone which the Builders rejected* is *become the Head of the Corner*; he reigns through the whole Earth, and his Name is adored from the riſing of the Son to the going down of the ſame: His Goſpel is preached from the one End of the Earth to the other: The Idols of the Heathen are confounded, *Dagon* is fallen down before him, the *Gentiles* are converted, and while the Synagogue alone continues obſtinate, according to the *Propheſies of the Scripture*, and refuſes to recognize the Lord Jeſus to be the Meſſiah, the *Gentiles*, who they deſpiſed as Outcaſts, bow down to his Dominion, and reverence his Authority, according to the ſame Scripture.

Daugh. And what do the *Jews* ſay to all this?

Fa. Nay, What can they ſay? Can they deny that this great Event of the Calling of the *Gentiles*, and the Downfal of Idolatry and Paganiſm, have been noted by the Prophets as a proper Token of the Coming of the *Meſſiah*? that God promiſed to *Abraham*, that in his Seed, which is the *Meſſiah*, all the Nations of the Earth ſhould be bleſſed; that

Jacob

Jacob ſaid of him, That *to him ſhould the Gathering of the People be?* Have they not read what *Moſes* ſays, *Deut.* xxxii. 22. *I will provoke you to Jealouſy by a People which are not a People?* Have they not read the Second *Pſalm*, where God promiſes to the *Meſſiah*, *Ask of me, and I will give thee the Heathen for thine Inheritance, and the uttermoſt Parts of the Earth for thy Poſſeſſion*, and innumerable other Places which I might mention?

Son. That they have read all theſe Scriptures we know, but do they underſtand them to belong to Jeſus Chriſt?

Fa. They underſtand them to belong to the *Meſſiah*; all their Writers acknowledge it, and our Saviour quoting many of thoſe Texts to them concerning himſelf, appeals to them as underſtanding them ſo: They told him, in one Place, That *Elias muſt firſt come*, and he tells them *Elias*, which was *John* the Baptiſt, *was already come*; and in many Places 'tis evident that by the Light of Scripture Propheſies, and the Calculation of Events, they themſelves believed that the Meſſiah was at Hand, and that he was expected about that Time; but they would not believe that this was ſo, and this Unbelief was their Overthrow and Deſtruction, and is ſo to this Day.

Son. 'Tis plain they are deluded, but they are given up to it, and hardened in it.

Fa. They are ſo, and are like to continue ſo till a ſupernatural Light ſhall overcome that Darkneſs, and they ſhall be called in ſuch a Manner as they ſhall not be able to reſiſt; and for that Day we all wait and pray, believing that ſtill, according to the Scripture, *Salvation is* of the *Jews*.

DIALOGUE IV.

THE Father, who is here called, very juſtly, *The Inſtructor* of his *Family*, was very well pleaſed with the Occaſion which his Daughter gave him to enter into the Diſpute about the Lord Jeſus Chriſt being the *Meſſiah*, as alſo of the *Meſſiah* being already come; as it is oppoſed to the Obſtinacy of the *Jews*, who expect a Meſſiah yet to come, and deny that Jeſus, who is already come, is the Meſſiah. His Daughter deſired to have theſe Things ſet in a clear View to her, not that ſhe did not already believe them, but being acquainted with ſome *Jews* Ladies, and having frequent Occaſion to be among them, and hear them talk of theſe Things, ſhe deſired to make her ſelf Miſtreſs of ſuch Arguments as, on any Occaſion of Diſcourſe, might beſt defend her own Principles, and confute theirs; and of the ſame Uſe, I hope, it may be to others, to have theſe Arguments repeated in this Place.

But their Father had another View in it alſo, namely, That having been diſcourſing before of the Divinity of Jeſus Chriſt, and how evidently it appeared by the Teſtimony of the Scriptures that he was the Son of God; and that in the full Senſe of that Expreſſion, as he had explained it, (*viz.*) That he was the Lord *Jehovah*; real, very God, eſſential and equal with his Father, and that by the Nature of God, and all the Ideas we are able to form

form in our Minds of an infinite indiviſible Being, it can be no otherwiſe, but that to be the Son of God, and to come forth from God, muſt be underſtood to be the ſame as God.

I ſay, having been diſcourſing of this, it occurred moſt naturally to him, that the Proof from Scripture of Chriſt being the *Meſſiah* neceſſarily carried with it a farther and full Diſcovery of his Divinity, and of his eternal Power and *Godhead*; ſince many of the Scripture Propheſies of the *Meſſiah* evidently demonſtrate him to be more than Human, and join in with the Teſtimony of his Divinity at the ſame Time that they predict his appearing upon Earth; giving Divine Honours to his Name, to his Perſon, and to his Power; teſtifying, as he ſays of himſelf, that he came forth from God.

As this made him willing to enter into the Scripture Evidence of the *Meſſiah*, ſo it made him alſo bring back the Diſcourſe of the Meſſiah to the Perſon of Chriſt, as GOD, and as equal with the Father; Accordingly he told his Daughter, at the Cloſe of the former Diſcourſe, that having thus ſufficiently furniſhed her to talk with her Acquaintances among the *Jews*, and to confute all their Cavils at the Certainty of the *Meſſiah's* being come, according to the Text, and that *this was he*, and that we do not *look for another*; he thought it was a very good Opportunity to furniſh her alſo, and her Brother and Siſter with Arguments to ſtrengthen their Faith in the Dignity and Divine Glory of the Perſon of the *Meſſiah*; and to prove to her, that as the *Meſſiah* was to be more than Man, his Perſon Divine and Eternal, his Glory everlaſting, and his Throne for ever and ever; ſo this Chriſt, who is the Meſſiah, exactly anſwers to all the Scripture Propheſies of that Divinity and Glory; as he does to thoſe of his Office, of his Sufferings for Sin,

of his Humility, and of his being the King and Head of his Church.

This occaſion'd the following Dialogue, wherein the good Father does not ſo much engage with the preſent Cavils of the Modern Diſputants, or their ſubtle Evaſions of plain Scripture, which teſtify the Divinity of Chriſt founded on the different Readings of ſuch and ſuch Texts, by which they ſtudy rather to perplex the Debate, than bring it to a Certainty; as he does by clear Reaſoning upon ſuch Expreſſions as are undiſputed and plain References to Scripture Propheſies of Chriſt, make it plain that as Chriſt muſt of Neceſſity be the *Meſſiah* that was to come, the *Shiloh* that was promiſed, the Seed of the Woman that was to break the Head of the Serpent; ſo the *Meſſiah* was to be the Son of GOD, and that he that is ſo, is GOD; that he is Eternal, and Infinite, and Omniſcient, and Omnipotent, that he acted on Earth with Divine Authority, aſſerted his Divine Original, and has in Scripture Divine Honours paid him.

In order to introduce this great Head of Argument, he takes an Occaſion one Evening, when his Daughter ſeemed to be bringing on ſome Diſcourſe of much leſs Conſequence, to turn her off from it thus.

My Dear, we have diſcourſed fully upon the Subject of Chriſt being the promiſed *Meſſiah*, and that this *Meſſiah* is really and actually COME, according as was foretold by the Prophets, and alſo at the very Time it was foretold; I hope you are able to maintain that Cauſe now againſt your *Jews* Ladies with whom you are acquainted.

Daugh. I believe I am, Sir; I think it is very clear, at leaſt it is ſo to me, Sir.

Fa. Well, but I muſt bring this Argument a little farther, for I have not done with it yet.

Daugh.

Daugh. I thought it was indeed over, Sir.

Fa. No, No, I think 'tis evident, from the ſame Scripture Propheſies, or at leaſt from many of them, that he (Jeſus Chriſt) is the Son of God, in the moſt glorious Senſe as I deſcribed it; ſo that the Meſſiah was to be the Son of God, and that he is really and truly God, as really as he is the Meſſiah.

Son. I ſhould be glad to ſee it made out by Arguments, Sir, for they cavil at all Things which the Scripture ſays concerning it.

Fa. However, Child, I cannot agree, that becauſe the Oppoſers, who we may truly call, as the Popiſh Dr. *Smith* called Biſhop *Ridly*, *Hæres Hereticiſſime Heretice*, cavil at all that is ſaid in the Scripture of the Divinity of Chriſt, and therefore we muſt quit all Scripture Evidence, and give it up to them.

Daugh. No, Sir, I would not give it up to them; I would give up nothing to them: but I would have ſomething to offer, that they ſhould have no Room to cavil at, if it were poſſible.

Fa. You would put them to Silence, I ſuppoſe, you mean, that they ſhould have nothing to ſay, no Room to open their Mouths.

Daugh. Ay, that is it indeed.

Fa. But that you muſt never expect from ſuch People; Error may be confuted, but I cannot ſay it can be ſilenc'd: ſuch People never bluſh.

Daugh. What, will they not yield when they are beaten?

Fa. No, never; you ſee the *Jews* do not give it up, they continue obſtinate, and their Mouths are full of Words; nay, they carry it on even to Raillery, Contempt, and, I think, I may ſay juſtly of them, to Blaſphemy, and that of the worſt kind, 'tis Blaſphemy againſt the Holy Ghoſt.

Son. It is ſo indeed, they ſeem to make an impious Jeſt of our owning Jeſus Chriſt to be the

Meſſiah; they ridicule his being crucified, ſuffering himſelf to endure the *Contradiction of Sinners*; whereas they inſiſt the *Meſſiah* ſhall be a glorious Prince, triumphant over his Enemies, ſhall redeem *Iſrael*, reſtore the Kingdom, and be victorious over all his People's Enemies. I tremble almoſt to hear them talk, ſometimes; they uſe ſuch horrid Expreſſions about the Meanneſs and Miſery of him we call the *Meſſiah*.

Fa. And yet nothing is more plainly propheſied in the Scripture than the Humiliation and Sufferings of Chriſt, his expiating of Sin by his Death, and in that he triumph'd, as the Scripture ſays expreſsly, 2 *Col.* xv. *over Principalities and Powers*; namely, over all the Enemies of his Church, whether Men or *Devils*, and as he ſays expreſsly to his Diſciples, encouraging them to bear the Enmity of the Men of the World, *John* xvi. 33. *In the World ye ſhall have Tribulation; but be of good Cheer, I have overcome the World.*

Daugh. But his Triumphs and Victories were not ſuch as the *Jews* expected.

Fa. No, he triumphs by his Croſs, and there was his Glory, and his Victory; firſt, *He humbled himſelf to Death, even the Death of the Croſs*, and therefore God *highly exalted him, and gave him a Name above every Name, that at the Name of* Jesus *every Knee ſhould bow*, &c. *Phil.* ii. 9, 10. ſo that the Exaltation of the *Meſſiah* was of a quite different Kind from that which the *Jews* expected.

Daugh. And I ſuppoſe they did not underſtand it.

Fa. No, and that ſtumbled them; that prejudiced them againſt his Perſon.

Daugh. Yes, and againſt their believing him to be the *Meſſiah*, and does to this Day.

Fa.

Fa. And the ſame Thing, in its Kind, ſtumbles the preſent Gainſayers in the ſtating the Dignity and Glory of his Perſon.

Daugh. How! the ſame Thing?

Fa. Why, as the *Jews* could not diſtinguiſh him in one place as a glorious triumphant *Meſſiah*, and in another place as an humbled injured Sufferer; *numbered among Tranſgreſſors*; *taking upon him the Form of a Servant*; *in his Humiliation his Judgment taken away*; *made of no Reputation*, and the like; ſo our Oppoſers cannot diſtinguiſh their Saviour under the various differing Repreſentations in which the Scripture paints him out to us, and which ſeem, as they pretend, to contradict one another.

Son. And for want of diſtinguiſhing Chriſt, according to the ſeveral Capacities and Qualities in which he ſpeaks of himſelf, or is ſpoken of, they miſtake the real Nature and Dignity of his Perſon; Is not that it you mean, Sir?

Fa. Yes, it is, exactly.

Daugh. Be pleaſed, Sir, to give us ſome Examples of theſe.

Fa. But firſt, let me explain my ſelf a little farther in the General, wherein they miſtake, or wherein they do not diſtinguiſh aright of Chriſt; they do not diſtinguiſh his Perſon from his Office, as when he ſpeaks of himſelf, or when the Scripture ſpeaks of him in his Original Glory and Nature, and when in the particular Caſe of his Innanition and Incarnation.

Son. That Text you quoted before, I think, ſtates both the Caſes, 2 *Phil.* vi. it ſays expreſsly, *Being in the Form of God, and equal with God*; there is his Original Glory.

Fa. You have quoted a moſt glorious Text, where both the Qualities are expreſſed with the greateſt Clearneſs, and brought down to the meaneſt Underſtanding: In the ſixth Verſe, as you ſay, his Original Glory is deſcribed, that he was *in the Form of God*,

God, and, as another Text calls it, *the Image of the inviſible God*, Col. i. 15. A Text they can never cavil off, and immediately, *ver.* 7. it ſays, He *made himſelf of no Reputation*, but *took upon him the Form of a Servant*, and was *made in the Likeneſs of Man*, &c.

Son. Nothing can be plainer, I think.

Fa. Here is our Saviour in the Glory of the Divine Nature, and *There* again in the loweſt State of his Incarnation; *Here* as *Jehovah*, *There* as the Mediator; *Here* as the Lord our Maker, *There* as the Lord our Saviour; *Here as* GOD over all, bleſſed for ever, *There* as lifted up, and drawing all Men to him; *Here* in the Form of GOD, *There* in the Form of a Servant; *Here* he is the Image of the inviſible God, the expreſs Image; the Word, which was in the Beginning, and which was with God, and was GOD, really GOD; *There* the Son of Man, and really Man, or the Deity or Humanity together, by that myſterious Union, the hypoſtatick Union, which is the Myſtery hid from Ages.

Son. It is certainly for want of diſtinguiſhing in theſe particular Articles, and knowing when the Scripture ſpeaks of him as GOD, and when as *Mediator*, that moſt of the Miſtakes ariſe.

Fa. And likewiſe when he ſpeaks of himſelf in either of theſe Qualifications: Here he ſays, *I and my Father are one*; There, *My Father is greater than I*, John xiv. 28. Here, *I came forth from* GOD; There, *I am a Man that has told you the Truth*, John viii. 40. Here, *Of that Hour knoweth no Man, no not the Son, but the Father only*, Matth. xxvi. 36. There, *He knoweth all Things*, John xxi. 17. Here, he ſaith, *I am not come of my ſelf*, John vii. 28. And *I come in my Father's Name*, John v. 13. And *I ſpeak not of my ſelf, my Doctrine is not mine, but his that ſent me*, John vii. 16. There, *He that has ſeen me hath ſeen the Father*,

Father, ver. 9. Here he doth nothing of himſelf; *I can of my ſelf do nothing*, John v. 30. There, he raiſes dead *Lazarus* by a Word ſpeaking; And *I give unto my Sheep eternal Life*, John x. 28. and thus in an innumerable Number of Texts.

Daught. And ſo they pretend, I ſuppoſe, that thoſe Texts contradict one another.

Fa. Yes, and ſo no doubt they would if we take them to mean one and the ſame identical Perſon in the Senſe of Nature, and the literal Conſtruction of the Words; and ſo Chriſt muſt be acknowledged to ſpeak the moſt unintelligible Nonſenſe, contradicting himſelf in a manner not reconcileable by any Conſtruction in the World; nor is it any way reconcileable but by this of his Divine and Human Nature united.

Son. One would think this very thing ſhould convince them, (*viz.*) That as they allow him to be the *Son of God*, (however ſubordinate to GOD himſelf) they muſt yet believe that he would neither talk falſely or fooliſhly, neither talk unintelligibly or nonſenſically, neither with Contradiction or Abſurdity, and that therefore there muſt be ſome higher Conſtruction of the Words, and that they were reconcileable ſome way or other.

Fa. We may defy all the Clans of *Arius* and *Socinus*, and their leſs conſiſtent Succeſſors the Modern *Deiſts*, and Hereticks, to make Senſe of theſe Expreſſions, any other way than as the *Jews* did; who went about to ſtone him for Blaſphemy, and for ſaying he was GOD.

Son. It is plain the *Jews* underſtood him ſo, and that indeed he underſtood himſelf ſo; and ſo alſo when he anſwered the High Prieſt's Queſtion, *Art thou the Chriſt the Son of the Bleſſed?* and he anſwered *I am*, Mark xvi. 61. and they called that Anſwer Blaſphemy, *ver.* 64. *What need we any farther Witneſſes? ye have heard the Blaſphemy.*

Fa.

Fa. It muſt be ſo underſtood, and can be no otherwiſe, and it is on that Foundation that the Learned and Pious Dr. *Bates* ſays, That either he muſt be really GOD, or the worſt and vileſt of Men, the greateſt Impoſtor and Blaſphemer; who, being but *a meer Man*, yet accepted of Divine Honours, aſſumed the Divine Authority in his Actions, and declared himſelf to be ONE with GOD; and this on many Occaſions, beſides thoſe above.

Daugh. I have obſerved indeed that Chriſt there owns himſelf to be the Son of GOD, that is, to be equal with GOD, and that it is very clear to me it is ſo; all the Scriptures agree in it, if they read and conſider them with Plainneſs and Sincerity.

Fa. But now diſtinguiſhing rightly of the two Natures in Chriſt, and ſpeaking of him, or underſtanding him to ſpeak of himſelf, in the diſtinct Capacities of a GOD incarnated, and of a Man, it is ſtill plainer; ſpeaking of him as real GOD, *the Creator of the World, by whom all Things were made*, John i. 3. and as *real Man*, the Mediator, giving his Life a Ranſom for many; This Way it is all reconciled at once: *As Man*, he is the true Shepherd, and layeth down his Life for his Sheep; *As God*, he giveth eternal Life to his Sheep, and none ſhall pluck them out of his Hand; *As Man*, his Father is greater than all; *As God*, he is in the Father and the Father in him; *As Man*, he knoweth nothing, but all Things are given him of the Father; *As God*, *Peter* ſays to him, John xxi. 17. *Lord, thou knoweſt all Things, thou knoweſt that I love thee.* St. *John* ſays, *He needed not that any ſhould teſtify of Man, for he knew what was in Man*, John ii. 25.

Son. The Diſtinction runs through every Tranſaction of his Miniſtry.

Daugh. I am amazed at the Clearneſs and Juſtice of diſtinguiſhing thus, and wonder how they can withſtand the Force of it.

Son.

Son. It would be endleſs indeed to reckon up all the ſeveral Texts in the Scripture, which aſſure us of the Divinity of his Perſon; but this Way of arguing from them is, in my Opinion, as convincing as any thing can be.

Fa. Well, I will come to another Argument, and this is drawn from the Miſſion of the Holy Ghoſt: The Godhead and Glory of Jeſus Chriſt the *Meſſiah* is in nothing more manifeſt than in ſending the Holy Spirit, which he calls *the Promiſe of the Father:* He calls it indeed the Promiſe of the Father, but it was alſo his *own Promiſe:* In one Place he ſays, *The Comforter, which is the Holy Ghoſt, whom the* FATHER *will ſend in my Name,* John xiv. 26. In another Place he ſays, *I will ſend him unto you,* John xvi. 7.

Son. It is evident that it was Chriſt who ſent the Comforter, the Holy Ghoſt, the Spirit of Truth, according to his Promiſe to his Diſciples.

Fa. It is openly declared ſo by St. *Peter* in his Speech to the People, *Acts* ii. 33. ſpeaking of the Holy Ghoſt, *He hath ſhed forth this, which ye now ſee and hear:* He (that is) *Jeſus Chriſt*; and 'tis evident it was the Conſequence of his Exaltation; for it is ſaid in another Place, *The Holy Ghoſt was not yet given, becauſe Chriſt was not yet glorified.* John vii. 39. And in another Place, *If I go not away, the Comforter will not come unto you,* John xvi. 7. Now, What Inference can the Enemy draw from this?

Daugh. They make nothing of it, or make light of it.

Son. But we ſee no Reaſon to make light of it for all that; we have no Argument, *I hope,* from their Example.

Fa. But ſuppoſe we had, What can they ſay? Could *Jeſus,* as Man, ſend the Holy Spirit of Truth among Men? When the Holy Ghoſt was ſent, and had

had deſcended upon them, then indeed they were *indued with Power from on high*, ſo that on whomſoever they laid Hands they received alſo the Holy Ghoſt; but the Diſciples did not ſend it: The ſending the Holy Ghoſt was certainly the immediate Work of *God*, only that he was pleaſed to give that heavenly Gift by the Medium of the Apoſtle's Benediction; and therefore ſome have ſaid, that the Holy Ghoſt was given by the Apoſtles laying on of Hands, not that it was underſtood to be the ſame Miſſion of the infallible Spirit as the Power from on High which deſcended from Heaven upon the Apoſtles themſelves; but that this was only a Meaſure of Faith, which is taken there for the Spirit, and is tranſlated ſo, being the ſame Spirit which is ſaid to be in Believers to the End of the World.

Son. Had it been really the Holy Ghoſt, as it was given to the Apoſtles, then all thoſe that received it would have ſpoken with Tongues, caſt out *Devils*, healed Diſeaſes, raiſed the Dead; and, in a Word, have wrought Miracles as the Apoſtles themſelves did.

Daugh. Yes, and all their Preaching would have been the Word of God, I ſuppoſe, as we believe the other is; becauſe dictated by the infallible Spirit, all which it was not.

Son. The firſt ſending of the Holy Ghoſt was evidently miraculous.

Fa. It was ſo, but it muſt be more than miraculous if Chriſt was not of the ſame glorious Eſſence with the Father; for here is nothing but Abſurdity, Jeſus Chriſt is ſaid to be conceiv'd of the Holy Ghoſt, and yet here he ſends the Holy Ghoſt, and indues with Power from on High.

Son. And yet he is called the Son of Man.

Fa. How then is the ſtrange Contradiction to be underſtood? The Holy Ghoſt ſend God, and God ſend the Holy Ghoſt! or the Holy Ghoſt

Ghoſt to overſhadow the Virgin to produce a Man, and then that Man promiſe to ſend the Holy Ghoſt! and ſo the Holy Ghoſt is ſaid to produce the Son, and yet is ſaid again, to proceed from the Father and the Son.

Son. It is all myſtetious, and yet it is all a Myſtery reveal'd.

Fa. You may obſerve our bleſſed Lord is all along called *the Son of God*, and he owns himſelf to be ſo; now he is properly and particularly the Son of the Holy Ghoſt, as is plain from the Account of his miraculous Conception; and the Scripture ſays expreſsly, he ſhall be called *the Son of God* for that Reaſon; becauſe he was conceived of the Holy Ghoſt, becauſe the Power of the Higheſt overſhadowed her, ſo that the Holy Ghoſt is here called the Power of the Higheſt.

Son. And this is uſed as a Teſtimony to the Divinity and Godhead of the Holy Ghoſt.

Fa. It is ſo, but I am not upon that Point now; our Lord is called *the Son of* God there, by Virtue of his miraculous Conception, but he inſiſts upon his being the Son of God in his Diſcourſe with the *Jews* on another and ſtill higher and more glorious Account; namely, His being really equal with God: *John* v. 18. His being really God, *John* x. 33. His being *in the Father, and the Father in him*, John x. 38. *I and my Father* are *one*, ver. 30. which the *Jews* acknowledge was making himſelf God.

Son. So that in one Place, The Holy Ghoſt is his Father, and in another Place, God is his Father.

Fa. Yes, all which, by unavoidable Conſequence, and Arguments not to be repelled, illuſtrate to us the glorious Myſtery of the Holy Trinity: The Holy Ghoſt is the Father of Chriſt, and the Cauſe of the miraculous Conception; and that Birth is thence called the Son of God; the

the ſame Son proceeds from God, is one with God, is proclaimed from Heaven to be the Son of God, promiſes to ſend upon his Diſciples that bleſſed Spirit of Truth of whom he was conceived; ſo that here God ſends Chriſt, and Chriſt, after he reaſſumes his Divine Glory, ſends the ſame Holy Ghoſt, which, in his Conception, is called GOD.

Daugh. This is myſterious indeed.

Fa. But all this Myſtery is explained in a moſt ſublime Manner, and made eaſy by the right Conceptions of the Humanity and Incarnation of Chriſt; and diſtinguiſhing between his Human and Divine Nature; this is that which the Scripture means by *the Myſtery of Godlineſs*, GOD *manifeſt in the Fleſh.*

Son. It is remarkable that this Holy Ghoſt did not come upon any, while Chriſt was upon Earth.

Daugh. Yes, it is ſaid *he breathed on them*, and ſaid, *Receive ye the Holy Ghoſt*, John xx. 22.

Fa. It is evident there, that it is meant he gave them, by that Breathing, a Power to receive and to exerciſe the Graces of the Spirit, and therefore he added the Power of Binding and Looſing, which he gave to them all by that Benediction; but it is expreſsly ſaid in another Place, That *the Holy Ghoſt was not yet given, becauſe Chriſt was not yet glorified*, John vii. 29. 'Tis evident that the Holy Ghoſt was not given for that very Reaſon, becauſe Chriſt was not glorified: This Holy Ghoſt is again ſpoken of in the firſt Perſon of Chriſt himſelf, where Chriſt promiſes the Aſſiſtance of his Spirit to his People in the Perſon of the Apoſtle; he ſays, *Lo, I am with you to the End of the World*, by which is plainly underſtood the Holy Ghoſt, ſo that the Holy Spirit and Chriſt is one and the ſame, and the Holy Spirit and God is the ſame, and CHRIST and GOD are *one: I am in the Father and the Father in me. He*

that

that hath ſeen me, hath ſeen the Father; I give eternal Life; He that hath the Son, hath Life; I am the Light of the World. The Myſtery is plain, *Chriſt* as the Son of GOD, is One with GOD and with the Holy Ghoſt, ſends the Holy Ghoſt, and gives Eternal Life. *Chriſt*, as the Son of Man, *knows nothing* of himſelf, *does nothing* of himſelf, *comes not* of himſelf, but is ſent by the Father, is leſs than the Father, and does the Will of his Father, keeps his Father's Commandments, *and the like*: All theſe are Expreſſions which the Scripture is full of.

Chriſt Incarnated, and in a State of Humiliation, was made of no Reputation, took upon him the Form of a Servant, and the like; *Chriſt riſen from the Dead*, gives Power to receive all the Gifts and Graces of the Spirit; and *Chriſt glorified*, gives *the Holy Spirit* itſelf, the ſame Holy Ghoſt, of which he himſelf, as to his Incarnation, was conceived, and by which wonderful Conception he is called *The Son of* GOD.

Daugh. Theſe Myſteries, I always look'd upon as Things above my Reach; but they are abundantly clearer to me now.

Son. I obſerve thoſe People who argue againſt their being intelligible, would perſwade us that they are not needful to be underſtood, any more than they are intelligible.

Fa. Is it needful to believe in Chriſt, and not needful to know him? Is it Chriſtianity to believe, and not neceſſary to know in whom we have believed? The Scripture ſays expreſly, that it is neceſſary to believe in Jeſus Chriſt; *He that believeth on the Son hath everlaſting Life; he that believeth not the Son, ſhall not ſee Life, but the Wrath of* GOD *abideth on him*, John iii. 35. *Whoſoever believeth in him ſhall not periſh, but have everlaſting Life*, John iii. 16. He that believeth on him is not condemned,

he that believeth not, is condemned already; it is neceſſary therefore to believe.

Son. Faith in Chriſt is certainly neceſſary; there are abundance of Scriptures to prove that.

Fa. And how ſhall we believe in him of whom we have not heard? The Scripture was written that we might know Chriſt, and that knowing, *we might believe on him*; *and that believing, we might have Life thro' his Name*, John xx. 31. As it is neceſſary to believe in Chriſt, 'tis neceſſary to know him, or elſe 'tis not neceſſary to have eternal Life; for this is Life eternal to know God, and Jeſus Chriſt, who he has ſent.

Son. 'Tis alſo certainly neceſſary to know Chriſt, or elſe 'tis not neceſſary to be ſaved.

Fa. How then can they ſay, 'Tis not neceſſary to know what he is? Are we to believe in we know not what, and be ſaved by we not who?

Son. That would be like the *Athenians*, indeed, to build Altars to the UNKNOWN GOD.

Fa. Are we to pray to Chriſt or no?

Daugh. Yes, St. *Stephen* pray'd to him, *Lord Jeſus, receive my Spirit*, Acts vii. 59.

Son. And the Apoſtles, aſſembled at *Jeruſalem*, pray'd to him, when they caſt Lots for the Choice of an Apoſtle, in the Room of *Judas*, Acts i. 24.

Fa. Well, if we muſt or may pray to him, How ſhall we do this, if we know not who he is, or what he is? Muſt we pray to him, and not know whether we pray to a God or a Man? To pray to him as a Man, would be Popery, and worſe than Popery, Robbery, robbing God, and the groſſeſt of all Idolatry; and yet St. *Stephen* and the Apoſtles evidently did ſo.

Son. At leaſt, it would be worſhipping we know not what.

Fa. It is then moſt ridiculous to endeavour to perſuade us, that we need not inquire into this Matter, and need not know in whom we have believed; it

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is all one as to say, we need not know by who or by what we are to be saved, or to whom we have committed our selves.

Son. But we do know him; we know him by the Scriptures; the *Samaritans* as well as the Apostles give a Testimony to him, *John* iv. 42. We believe and know that this is the Christ, the Saviour of the World: The Apostles say, We know and are sure, that thou art the Christ the Son of the Living GOD. Christ himself declares, *I am* the Christ, the Son of the Blessed: And when the Women of *Samaria* says to him, I know the *Messias* cometh which is called Christ, he answers, *I that speak unto thee* AM HE: And he adds in another Place, *If ye believe not that I am* HE, that is the *Messias*, *ye shall die in your Sins.*

Son. These are all plain and positive Scriptures, indeed.

Fa. I am glad we are come to that, for now the Divinity of Christ will admit of a plain Proof by Scripture Evidence, from his being proved to be the *Messias*; as the Woman of *Samaria* said, Who is called Christ? for if we allow *Jesus* to be the *Christ*, the *Messiah*, the Son of GOD, you must allow him to be of a Divine Nature and Original, to be Real and Essential GOD from the Prophesies of the *Messiah*.

Son. I do not see into that, or else I do not understand your Meaning, Sir.

Fa. My Meaning is thus, That as I prov'd Jesus Christ was the propheſied and promised *Messiah*, which was to come into the World; all the Prophesies of the *Messiah* meeting and being fulfilled in his Person, and in the Time, and Particulars of his Coming; so all those Scripture Prophesies concurring to give Divine Honours to the *Messias*, those Divine Honours belong to Christ.

Son. If that appears, the Consequence is plain.

Fa. I have told you already what the Scripture ſays of the *Shiloh*, the *Meſſiah*, the Saviour of *Iſrael*, and in how many Places he is called *Jehovah*; nay, even GOD, and the *Son of* GOD; ſee ſome of them again, *Iſaiah* vii. 14. *Behold a Virgin ſhall conceive and bear a Son, and ſhall call his Name* GOD WITH US: (Immanuel) See the ſame Prophet *Iſaiah* ix. 6. *For unto us a Child is born, unto us a Son is given; and the Government ſhall be upon his Shoulder; and his Name ſhall be called, Wonderful, Counſellor, The Mighty GOD, The Everlaſting* (or Eternal) *Father, The Prince of Peace. Of the Increaſe of his Government and Peace there ſhall be no End, upon the Throne of* David, *and upon his Kingdom, to order it, and to eſtabliſh it with Judgment and with Juſtice, from henceforth even for ever: The Zeal of the LORD of Hoſts will perform this.*

Daugh. Are theſe the Propheſies of Chriſt?

Fa. They are Propheſies of the *Meſſiah*, and I have already proved, that *this is* HE.

Son. Some tell us that the Words are ſynonymous.

Daugh. Don't deal in hard Words, Brother; What is that?

Son. I mean that they ſignify the ſame Thing: I don't deſire hard Words, Siſter; I allow the plaineſt Words are moſt becoming ſuch a ſolemn Subject.

Fa. I know they ſay that the Word *Meſſiah*, or *Meſſias*, and the Word *Chriſt*, ſignify the ſame Thing in the Original; and they do ſo, with very little Variation, that is to ſay the *Saviour*. The poor People of *Samaria* explain them ſo, that *the Meſſiah was called Chriſt*, and that the true *Chriſt* was *the Saviour of the World*, John iv. 42. But to prove farther, that this *Jeſus Chriſt* is really the *Meſſiah*, and that the *Meſſiah* was to be JEHOVAH, ſee a little the Harmony of the Old Teſtament and the New, in this Point, *John* i. 41. *Andrew* the Apoſtle having

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ſeen and ſpoken with Jeſus Chriſt, finds out his Brother *Simon*, and ſays to him, *We have found the* MESSIAS, which is, being interpreted, THE CHRIST.

Son. That's the Text which, they ſay, proves the *Meſſiah* and *Chriſt* to be the ſame, and that one is no more than an Interpretation of the other.

Fa. It does ſo very plainly; for it ſays expreſly, that the Word *Meſſias*, being interpreted, is *the* CHRIST: But let me go on; *Philip* having likewiſe ſeen and been called to follow Chriſt, finds *Nathaniel*, and he ſpeaks thus, *We have found him of whom* Moſes *and the Prophets write*, JESUS *of Nazareth*, &c. Now what did *Moſes* and the Prophets write of *Chriſt?* *Moſes* wrote of the Seed of the Woman, which all allow to ſignify the *Meſſias*; and of the *Shiloh* that ſhould come, which was likewiſe the MESSIAS, *to whom the gathering of the People ſhould be*; but *Micah* the Prophet explains him diſtinctly, *Micah* v. 2. *But thou*, Bethlehem Ephratah, *though thou be little among the Thouſands of* Judah, *yet out of thee ſhall he come forth unto me, that is to be Ruler in* Iſrael; *whoſe goings forth have been from of old, from everlaſting*: Here the MESSIAS is called the *Everlaſting*, that is certainly GOD; for nothing but God can be *Eternal* or *Everlaſting*. *Iſaiah* ſays, *I ſaw the* LORD; the Word in the Original is, *I ſaw* JEHOVAH *ſitting on his Throne*, &c. *Iſa.* vi. 1. and in *ver.* 5. he ſays, *Mine Eyes have ſeen the King, the* LORD *of Hoſts*; or as it is in the Original, *The* JEHOVAH *of Hoſts*; and this St. *John* ſays is ſpoken of CHRIST, *John* xii. 41. *Theſe Things ſaid* Iſaias, *when he ſaw his Glory and ſpake of him.* *Jeremiah* is more expreſs ſtill, and calls the *Meſſias the Lord our Righteouſneſs*; the Original is *The* JEHOVAH, *or* GOD *our Righteouſneſs*, Jer. xxiii. 6. *In his Day* Judah *ſhall be ſaved, and* Iſrael *ſhall dwell ſafely: and this is his Name whereby he ſhall be called*, THE LORD OUR RIGHTEOUSNESS; and the like

in *Zech.* iii. where the MESSIAS is called the BRANCH; the ſame Word which is before called *the* LORD *our Righteouſneſs*, was by all Intrepreters underſtood to be be meant of CHRIST, who truly is JEHOVAH *our Righteouſneſs*.

Daugh. Theſe are all Wonders to me; I was never able to put them together thus before: This makes the hard Things eaſy to be underſtood.

Fa. But I have not done yet; The *Meſſias* is called the *Branch* (you ſee) in ſeveral Scriptures, *Iſaiah* xi. 1. *Jer.* xxiii. 5. *Zech.* iii. 8. By the Prophet *Haggai*, he is called *The Deſire of all Nations*, Haggai ii. 7. By *Daniel* he is called the *Meſſiah*: Again, by *Jeremiah* he is alſo called *Jehovah our Righteouſneſs*, as above; and by *Daniel*, *Everlaſting Righteouſneſs*, Dan. ix. 24. In all theſe Texts, the Divinity of the MESSIAS is declared and aſſerted, he is the *Eternal* Everlaſting *Father*, *his goings forth are from Everlaſting*, that is Eternity; he is *the Lord Jehovah*, *the* JEHOVAH *our Righteouſneſs*, *the Everlaſting Righteouſneſs*; this is the *Meſſias*, and this *Meſſiah* and the *Chriſt* are *One*.

Son. I cannot ſee how the cavilling People of this Age do avoid the Force of this, by any of their Shiftings, and ſtraining the Texts: They do not deny Jeſus Chriſt to be the *Meſſias*, but they do not meddle with the Queſtion, Whether the *Meſſiah* was to be the *Eternal*, the *Everlaſting*, the *Jehovah*; it ſeems to lie as a Thing not taken notice of by them, or that they do not care to meddle with.

Fa. It does ſo; but there is another Thing which they do not take Notice of alſo; and that is, that the Scripture does expreſsly enjoin ſuch Divine Honours to be paid to Jeſus Chriſt, as are (except to him only) to be given to none but to GOD his Father.

Daugh. What Divine Honours, except Praying to him? Are there any other?

Fa.

Fa. Yes, *believing in him*; Faith is required, and Faith *in Chriſt*, Repentance towards God, and *Faith in the Lord Jeſus Chriſt*:-Now, the Scripture is expreſs; nothing but God is the Object of *Faith*; and therefore Jeſus Chriſt may be ſaid here to aſſert his own Deity, in ſaying, *Believe alſo in me*; making himſelf an Object of Faith in Conjunction with God; and as neceſſary for the Support of the Souls of his Diſciples as their Faith in God.

Son. That is indeed implied, but not directly expreſſed.

Fa. 'Tis as plainly expreſſed as another Text, 2 *Pet.* i. 2. *Grace and Peace be multiplied unto you, through the Knowledge of God, and our Saviour Jeſus Chriſt*: So that Grace and Peace does not come by the Knowledge of God alone, or of Chriſt alone, but of both conjunctly and united.

Son. It is generally ſaid, that God is the only Object of Faith.

Fa. And therefore Chriſt muſt be God, becauſe he is conjunctly the Object of Faith with God the Father; God is the Object of Faith according to his preſent Diſpenſation, that is, manifeſting himſelf to us as reconciled through a Redeemer, and ſo God in Chriſt, or God and Chriſt, are one entire Object of Faith: So he conjoins himſelf with God in the other Text, *John* xii. 24. *He that believes on me, believes not on me, but on him that ſent me*; that is, *not on me only*, but *on him alſo that ſent me.*

Son. But how does this come down to the Argument in Hand?

Fa. Very exactly; for if Chriſt be a meer Creature, how can he aſſert himſelf to be the Object of our Faith in Conjunction with *the eternal God?* If he were not equal with God in the *Divinity of his Nature*, it would be the higheſt Preſumption in the World, to make himſelf equal to him as the Object of Faith; yet this he does *John* vi. 29. *This is the Work*

of God, that you believe on him whom he hath ſent; beſides, 'tis a differing Faith.

Son. How ſo, Sir?

Fa. Why, 'tis one Thing to believe a Perſon, and another Thing to believe on him: We believe *Peter*, and believe *Paul*, but we are never ſaid to believe in *Peter* and in *Paul*; if Chriſt were a mere Man, though in the higheſt Throne of Honour and Excellence, yet he could not be the Object of Faith and Truſt, without an Offence to God: To believe in Chriſt is to rely upon and reſt in him for Salvation and Pardon: This is proper to the Deity only, and is one Flower of his Crown; nay, if Chriſt were a mere Man, we are curſed of God for truſting in him, *Curſed is he that maketh Fleſh his Arm*, Jer. xvii. 5. but if we are bleſſed for our Confidence in him, then he is more than a mere Man; *Pſalm* ii. 12. Faith centres only in God, thro' Chriſt: God is the only Object of our Confidence and Faith, eſpecially as Faith is diſtinguiſh'd here.

Son. Yes, we are commanded to believe his Word, and his Prophets, *Believe* In God; ſo ſhall ye be eſtabliſhed, *believe* his Prophets, *ſo ſhall you proſper*, 2 *Chron.* xx. 2.

Fa. That's the very Text that cenfirms my Diſtinction; you are bid to believe the Prophets, that is, to believe what they ſay, and no doubt it is our Duty to do ſo, becauſe they ſpeak from GOD; but you are commanded to believe In God, not only to believe him when he ſpeaks, whether by Prophets or otherwiſe, but to believe *in him*, which is quite another Thing; the *Devils* believe Chriſt, but they don't believe *in him.*

Son. That is a Diſtinction I never obſerved before, indeed.

Daugh. No, nor I either; yet 'tis very juſt, I think, and plain to underſtand.

Fa.

Fa. Very plain; and thus we are bid to believe *in Chriſt* in abundance of Places, *John* iii. 16. *For God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life.* And again, *ver.* 18. *He that believeth on him, is not condemned: But he that believeth not, is condemned already, becauſe he hath not believed in the Name of the only begotten Son of God:* And again, *ver.* 33, and 36. the Teſtimony of *John the Baptiſt* to the Divinity of Chriſt; *He that hath received his Teſtimony, hath ſet to his Seal, that God is true. He that believeth on the Son, hath everlaſting Life; and he that believeth not the Son, ſhall not ſee Life:* Here is eternal Death threatened as the Puniſhment of not believing on Chriſt.

Son. But they will queſtion here the Juſtice of the Diſtinction, between believing, and believing IN or ON *Chriſt.*

Fa. The Diſtinction is plain; to believe IN or ON Chriſt is expreſſed by the *Samaritans*, as I ſaid before, *John* iv. 42. *We know that this is indeed the* CHRIST, *the* SAVIOUR *of the World.* And again, *Thou haſt the Words of Eternal Life, and we believe and are ſure that thou art the Chriſt, the Son of the Living God,* Or, as the Words maybe read, *Thou art the Chriſt, the Living God*; John iv. 68, 69. and indeed, in all theſe Texts it might bear the ſame Inference: How could he give Eternal Life to his Sheep, *John* x. 28. Give them Power to become the Sons of God who believed on his Name, *John* i. 12. Know all Things, *John* xvi. 30. *Now are we ſure that thou knoweſt all Things; by this we believe that thou cameſt forth from God*; And what can it be to come forth from God? Whatſoever is of GOD is GOD. But there are many more Texts which confirm this; I need not repeat them, you will find them in your daily Reading; as particularly that glorious Text where Chriſt declares himſelf to be

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the *Son of* GOD; and demands of the Man born blind, whether he believed *on him as ſuch*, John ix. 35, 36, 37. and the other of St. *John*, 1 John iii. 23. *This is his Commandment, that we ſhall believe on the Name of his Son Jeſus Chriſt.*

Son. That laſt Text is expreſs, that it is God's Command that we ſhould believe on the Name of his Son Jeſus Chriſt.

Daugh. But I obſerve ſome Texts expreſs it, believing *in* Chriſt, and ſome believing *on* him; Pray, Sir, is there any Difference in that?

Fa. No, Child, none at all; nor is there any one Text in all the Book of God, that I remember, that directs to believe IN or ON, or IN or ON *the Name* of any Perſon or Thing, but the Perſon or Name of God and Jeſus Chriſt: It is one of the particular Characters by which Jeſus Chriſt is ſaid to be manifeſt as God, and which is Part of the great Myſtery of Godlineſs, namely, That he was believed ON in the World, 1 *Tim.* iii. 16.

Daugh. That I underſtand, and I am ſatisfied it is ſo; but I would know about thoſe Two Expreſſions IN and ON, whether there is any Difference, or any conſiderable Difference between them? becauſe ſometimes one is uſed, and ſometimes the other.

Fa. None at all, Child; the Words are the ſame Thing, and in all Languages are expreſſed by the very ſame Word; particularly you, Child, (ſpeaking to his Daughter) can read *French*, look in your *French* Bible, and there you will find it is expreſſed both Ways by the ſame Word, that which we call believe *on*, is ſometimes expreſſed *in*; and that which we expreſs *in*, is there expreſſed *on*, as in *John* iii. 18. *He that believeth on him*, in the *French* it is *Qui croit en lui*, which is in *Engliſh* IN HIM: And in the ſame Verſe, *in the Name*, is expreſſed *au Nom*, which is uſed for *on* or *in*.

Daugh.

Daugh. I can read it there, and I will look all the Texts over, to ſee how it is.

Fa. Pray do, Child; and then, *Son*, you may do the ſame in the *Latin*, where you will find it always expreſſed by the Particle *in*, as in the ſame Text; pray look for it.

Son. Here it is, and it is ſo, indeed.

Fa. Pray read it.

[He reads the Words. *Qui credit IN eum, non condemnator: qui Vero non credit, jam condemnatus eſt: quia non credit IN Nomen unigeniti Filii Dei.*]

Son. It is the ſame in both Places IN *him*, and IN *the Name.*

Daugh. Then, indeed, it is plain, that it is the ſame Thing to believe *in* Chriſt and *on* Chriſt, and *in* the Name or *on* the Name of Chriſt.

Fa. Now let the Oppoſers of Chriſt's Divinity tell us, if we are any where directed in Scripture to believe in Man, or in any Creature or Thing but God, or the Lord Jeſus Chriſt; and if they cannot, then it will be hard for them to ſay, that this Glory is given to another, to a Creature; God alone is the Object of Faith and of Worſhip; but both Faith and Worſhip is given to Chriſt, and our Lord ſays, *Ye believe in GOD, believe alſo in ME*, Mat. iv. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Believe in the Lord thy God, ſo ſhalt thou be eſtabliſhed*, 2 Chron. xx. 20. The Words are expreſſed alike in both Texts, for that which is explained by our Lord himſelf to mean *him only ſhalt thou ſerve*, is expreſſed, *Thou ſhalt ſerve him*, in that very Text from whence it is quoted, *Deut.* vi. 13. So, *Believe in the Lord thy God*, is certainly intended to mean, *Believe in him alone*; the Words of King *Jehoſhaphat* plainly infer ſo much; and ſo of many other Texts, which it would be too long

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to repeat, and yet our Lord ſays, *You believe in GOD, believe alſo in ME.*

Son. It is plain enough, Sir, I think; we are to worſhip God only, and to believe in God only; and yet we are to worſhip Chriſt, and believe in Chriſt too; How can that be reconciled?

Fa. How, indeed? Who then is this Meſſias? And who is this Jeſus Chriſt, who is to be worſhipped and believed in, under the ſame Penalties, and by the ſame expreſs Command, as God himſelf is to be worſhipped and believed in?

Son. But may the Word Faith be given to both the ſeveral Kinds of Believing?

Fa. Yes, we are to believe the Word of God, the Prophets and Servants of God ſpeaking from him, and the Works of God; and that is called Faith: But you muſt diſtinguiſh of Faith; there is an Hiſtorical Faith, that is giving Credit to, or believing the Prophets, and the Teſtimony that God has given of himſelf, and the Works of Chriſt; but the Believing in God and in Chriſt, is a Grace, a Gift, a Power given, and planted by the Holy Spirit of God in the Heart; By the Mouth we make Confeſſion, but *with the Heart Man believeth*, Rom. x. 10. And in the foregoing Verſe of the ſame Chapter, *If thou ſhalt believe in thine Heart*; what follows? *Thou ſhalt be ſaved.*

Son. So you make ſeveral Sorts of Faith.

Fa. Not ſeveral Sorts of Faith in God; that is but one Faith, and of one Kind; and 'tis therefore called, *The Faith of God's Elect*, Titus i. 1. and *Saving Faith*; the *Gift of God*; and *Juſtifying Faith*; with ſeveral other Epithets; and the whole Chriſtian Religion is called *The Faith* in many Texts; whereas believing the Word of GOD, the Prophets of GOD, and the Being of GOD, *&c.* is quite another Thing; the *Devil* may be ſaid to have this Faith, but none have the true Saving Faith in

Chriſt

Chriſt Jeſus, but thoſe who, as the Apoſtle ſays, *Believe in him, to the Saving of the Soul.*

Daugh. And who are they that believe to the Saving of the Soul?

Fa. Why thoſe that believe in Chriſt, *John* iii. 15, 16. *For whoſoever believes in him, ſhall not periſh, but have Everlaſting Life*; that is, *Shall be ſaved. Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved*, Acts xvi. 31. Ye are not of them that draw back unto Perdition, but of them which believe to the Saving of the Soul.

Son. Nothing is more plainly laid down in the Scripture, than that Faith in Chriſt is required, in order to Salvation.

Fa. Which, I think is a glorious Teſtimony of his eternal Power and Godhead; he is evidently made the Object of our Faith, and that equally as God; believing in him is eſſential to our Salvation, and has the Promiſe of Life annexed to it: God himſelf can have no more; and thoſe People that will have him be ſuperior, or ſubordinate to the Father, cannot deny but that the ſame Reward is given to us for believing in him, cleaving to him, confeſſing him before Men, and the like, as is given for our believing in God the Father; and the Scripture ſays, that all Men ſhould honour the Son, even as they honour the Father.

Son. But how then can theſe Men tell us, that it is not Chriſtianity for us to inquire into this great Myſtery, or to know whether there is an Equality of Perſons or no? it ſeems to me, that 'tis a moſt eſſential Point, that we may know how to direct our Faith, Petitions, Homage, and Worſhip.

Fa. Moſt certainly; it is a moſt eſſential Point of Chriſtianity and which we ought to be rightly informed of.

Son. But why then do they puzzle all our Inquiries into it, with ſo many Difficulties about the

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ſeveral Readings of the Scriptures? This is to be interpreted ſo, and this ſo; This is in the Original, and this is in ſome Copies, and not in others?

Fa. I take all that to be the mere Effect of obſtinate Unbelief; which leaving the plain and undeniable Conſequenees of Things, and turning or wreſting the Scriptures to their own particular Meanings, would ſupport Error by challenging the Truth, and ſeek for Shifts and Subterfuges in the different Readings, and doubtful ambiguous Conſtruction of Words to avoid the Force of plain and pungent Texts; ſo to leſſen the Credit of them, or leave us unſatisfied of the true Senſe, till they can decide thoſe jarring Diſputes, reconcile thoſe Readings, and have all their Objections anſwered and ſilenced, which may probably be never brought to paſs.

Son. This is the Reaſon, I ſuppoſe, that they call for Meetings of learned Men to diſpute and diſcourſe theſe Things, to compare the Originals, and examine into the true Senſe of the Antients in thoſe Things.

Fa. And when will they finiſh the Diſpute? Suppoſe all the learned Men in the World were brought together for that Purpoſe.

Son. Nay, they allow it themſelves, that the Diſpute would take up a great deal of Time, perhaps ſome Years, ſome Ages, and I believe I might add, that they are not ſure it would ever be decided, or that they ſhould all come at laſt to find out the Weighty Truth; ſo as to have all Contradictions ſilenc'd, and put to an End.

Fa. And what muſt become of the Chriſtian World in the mean Time?

Son. As to what, Sir?

Fa. As to being at a Certainty in this mighty Queſtion; Muſt they lie all that while in a State of Uncertainty? Muſt they never know in whom they are to believe? And how muſt all the Chriſtians die who

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are called away in that Time? Muſt they die in a State of Ignorance and Uncertainty?

Son. That is true, indeed.

Fa. What a dreadful State are we all in! Our Altars are all inſcribed to the Unknown God! Religion is all a hidden Myſtery, a univerſal Blank! and the Word of GOD a mere dead Letter; its authentick Verity not eſtabliſhed, the Authority of it not acknowledged, or the Readings of it determined.

Son. Nor do we know which is right and which is wrong tranſlated, till they ſhall determine it.

Fa. Bleſſed be GOD the Stumbling Blocks are all removed, by the Promiſe of Chriſt to ſend the Spirit of Truth, the Comforter, to lead us into all Truth, and to bring all Things to our Remembrance; and that this Spirit is a truly infallible Guide and Interpreter of Scripture, even more infallible than the Pope, and he will reveal Chriſt to us; he has ſaid of this Spirit, that *He ſhall take of mine, and ſhall ſhew it unto you*; So that 'tis plain, we do not need theſe diſputing Gentlemens determining of theſe Things ſo much as they imagine we do; let us ſearch the Scripture, and ſeek the Guidance of the Spirit to interpret that Scripture, and to guide us to the Knowledge of Chriſt, and he will guide us.

Daugh. Pray, Sir, Which are the Scriptures which they diſpute?

Fa. There are ſeveral; but this is one in particular which they object againſt, 1 *John* v. 7. *For there are Three that bear Record in Heaven; the* Father, *the* Word, *and the* Holy Ghoſt, *and theſe Three are* ONE.

Daugh. What do they object againſt that, pray?

Fa. Why firſt, you are to underſtand, they cannot reſiſt the Force of the Words, if granted to be a real Piece of the Scripture, and ſo be dictated by the infallible Spirit; and therefore they would fain leſſen

leſſen the Credit of them by denying their Legitimacy, and ſo take off their Evidence.

Daugh. What do they ſay to them?

Fa. They ſay, they are not in the Original, or in ſeveral of the Manuſcript Copies of the New Teſtament, which were in Uſe in the primitive Days, and ſo they would deny them tobe St. *John*'s Words.

Son. They do not ſay they are in none of them, do they?

Fa. No, no, they cannot ſay that; but becauſe they are not in all of them, therefore they would deny them to be authentick; that Truth, as I told you juſt now, is like a Blaſt of Lightning to all the Heretical Doctrines, which it was written againſt; and they foreſaw it, and could bring no other Objection but to cavil at its being Authentick, and this is but a weak Shift indeed.

Daugh. Pray, what Doctrines were theſe Words written againſt?

Fa. I think I told you once before; the Goſpel of St. *John* was particularly pointed at the Errors of Two Perſons (*viz.*) *Ebion* and *Cerinthus*, who even in thoſe early Days of the Chriſtian Religion, advanced this Blaſphemy (*viz.*) That they denied the Divinity of Jeſus Chriſt, and allowed him to be only a mere Man.

Daugh. What! was it ſo ſoon that this Error began? Why then 'tis very ancient.

Fa. I think it was very happy that it broke out ſo ſoon.

Daugh. Why ſo, Sir?

Fa. Becauſe the Truth had immediately ſo glorious a Defender; being one of thoſe on whom the infallible Spirit was immediately ſhed abroad, at the firſt Aſſembly of the Apoſtles; and on whoſe Head the cloven Tongues reſted; the ſame who, with *Peter*, healed the impotent Man in the Porch of the Temple; the ſame Diſciple who leaned on the Boſom

ſom of Jeſus Chriſt, and of whom it was particularly ſaid, that Jesus loved him.

Daugh. Was it that Diſciple who wrote the Epiſtles?

Fa. Yes, he wrote the Goſpel, and the Three Epiſtles, and the Revelations; and throughout his Goſpel and Three Epiſtles, he particularly aims, in almoſt every Part of them, to eſtabliſh the Dignity and Glory of The Son of God; calls him The Son, The Only Son, The only begotten of God, The Light, The God, The True God, and Life Eternal; and particularly in this fifth Chapter of his Third Epiſtle, he hath this Expreſſion, *There are Three that bear Record in Heaven*; or, as others underſtand it, *There are Three in Heaven that bear Record*; which, indeed, I take to be the better Reading.

Daugh. Hold; pray, Sir, do any read it ſo? I think that explains the Words very much to me.

Fa. Yes, the learned Annotators, both in the *Engliſh* and the *French*, allow it to read beſt ſo; tho' our vulgar Tranſlation is as you ſee.

Son. But, Sir, pray go on with your Objection again, which you ſay our Oppoſers make to this Text, for you ſaid, they deny it to be authentick.

Daugh. And that it is not St. *John*'s Words.

Fa. They do ſo.

Daugh. How do they prove it?

Fa. All they have to ſay, is, that it is not to be found in all the Manuſcript Copies of this Epiſtle.

Son. If they could have proved it was not in the Original Epiſtle, written by the Evangeliſt's own Hand, they had ſaid ſomething.

Daugh. Or in none of the firſt Copies; but to ſay it is not in all of them, that's ſaying but little againſt it, methinks.

Fa. They can do neither of theſe; I'll give you the utmoſt of what they have to ſay:

1. They tell us, it is left out in *ſeveral Manuſcripts*; that is, as I ſaid juſt now, that it is not to be found *in all of them.*
2. That ſeveral of the Fathers who wrote againſt the Hereſy of *Arius*, do not make uſe of this Text; which, they ſay, being ſo clear a Teſtimony of the Divinity of Chriſt, they would not have failed to have taken the Advantage of.

Son. There ſeems to be ſome Weight in thoſe Things too.

Fa. Truly, Son, I think not; I think a Cauſe is but very ſorrily defended, that has nothing but ſuch miſerable Negatives to oppoſe to the Evidence of a Poſitive Text of Scripture. If they would ſupport ſuch a Caſe as this in due Form, they ought to be able to prove, that the Expreſſion was to be found in but a very few Manuſcripts, or only in ſuch as were moſt modern; and that the Primitive Chriſtians, and the Manuſcript Copies of the beſt and moſt ancient Authority, knew nothing of it.

Son. I grant that, indeed.

Fa. Whereas on the contrary, this Text, in the very expreſs Words of it, is to be found in a great many, nay, in moſt of the Manuſcript Copies that are extant, and thoſe of the ancient and of the beſt Authority; alſo they are found quoted in the Writings of the moſt valuable and venerable Fathers of Antiquity in the firſt Ages of the Church: *For Example*, Not to ſpeak of St. *Jerome*, *Fulgentius*, and many others, who wrote in the fourth Century againſt the Hereſies of *Arius* ſince the Council of *Nice*; but to go back beyond them all, the famous St. *Cyprian*, Biſhop of *Carthage*, and a glorious Martyr of the Primitive Times, who lived a little above 100 Years after the Evangeliſt St. *John*, and who ſuffered Martyrdom in the Year CCLVIII. after Chriſt; I ſay, St.

Cyprian

Cyprian quotes this Text expreſly, in his Book of *The Unity of the Church*; and *Tertullian*, more ancient ſtill than he, mentions and inſiſts upon it, in his Book called, *Adverſus Praxeam*; or a *Diſpute againſt* Praxeas.

Son. What Age did *Tertullian* live in?

Fa. He flouriſhed about the End of the ſame Century, in which St. *John* died, being not above Eighty Years after the Evangeliſt wrote this very Text; for *Tertullian* wrote his Apology for the Chriſtians in the Year 199 or 200.

Son. That is truly ancient enough; do they name one Writer of equal Antiquity or Authority, who has taken no Notice of it; or any Manuſcript Copies before their Time, in which this Verſe was not to be found?

Fa. No, no, None at all, nor any after them for near 200 Years: Since then, nothing can be offered againſt the Credit of Two Authors of ſuch undoubted Sincerity, and that both of them acknowledge and quote this Text, Shall it be any juſt Objection againſt the Scripture, to ſay that ſome modern Writers, perhaps tainted with the Hereſy of the *Ebionites*, or Favourers of *Arius*, and of much leſs Reputation, have thought fit to omit it, or wilfully to leave it out?

Son. No, indeed, I think 'tis of no Force at all, if it has no better Authority than that; for this may be no more than to ſay, that if *Arius* had written a Comment upon this Epiſtle, he would have left it out.

Fa. Juſt thus ſtands the Authority of this Text; which I think is not at all ſhaken by any Suggeſtions of modern Writers, while we have the Authority of ſuch as thoſe more ancient, and of ſo much better Fame.

Son. But, Sir, as theſe Men are full of Cavils, Have they nothing to ſay againſt thoſe ancient Authors?

I have heard ſome of them boaſt, that they are able to take off the Force of all thoſe ancient Fathers very much.

Fa. Yes, they have abundance of Cavils upon this Part of the Subject, and indeed have little elſe; much Cavil, little Argument: Their Objections are too many for your hearing in our ordinary Diſcourſe, and ſome of them too trifling.

Daugh. O! Sir, do not ſay ſo; if they are not too tedious for you, they cannot be ſo for us: Inſtruction cannot be bought too dear; the ſearching thus into ancient Things is out of my Reach, but I know you will bring it all down to our Underſtanding.

Fa. The quoting tedious Things in antient Writers may be difficult and long, but the Inferences are ſhort, and the Concluſion from it is plain; you will underſtand them readily enough.

Daugh. I hope we may, Sir; if I do not, I ſhall ask you to explain Things as you go on.

Fa. I will name you ſome of their Objections againſt the Authority of this Text.

1. They tell us, as I ſaid before, that this Paſſage is not in the *Greek* Manuſcripts, or Oriental Verſions of the New Teſtament; but this is fully anſwered by a late Learned Author, Mr. *D. Martin*, who tells us thoſe Manuſcripts are erroneous in many other places, and he gives a long Variety of Omiſſions in them, ſo that they are not to be depended upon one way or other; but he adds, that there is an *Armenian* Verſion, re-printed at *Amſterdam*, about Sixty Years ago, taken from the beſt Manuſcript Copies of the Eaſt, and which the Enemies of this Doctrine acknowledge to be very good; and there the Text is plainly ſet down; ſo that it is found in the Copy, carefully collated with the beſt Editions, and only left out in Copies which have

left

left out other very material Things as well as that.

Daugh. All this is eaſy: I that underſtand nothing of Antiquity, underſtand this well enough.

Fa. Then they object, 1. That the Councils of *Nice* and *Sardica* made no mention of this Text. 2. That ſeveral ancient Commentators upon Saint *John*'s Epiſtle, have paſſed it over in Silence, and take no Notice at all of it. 3. That the *Greek* and *Latin* Fathers have omitted it.

Daugh. I do not ſee into that; What does their omitting it prove? Do they ſay any thing againſt it, or do they deny it?

Fa. No, not a Word; they only do not mention the Verſe, when they had no Occaſion for it; ſome were ſpeaking upon one Subject, ſome of another, and all were generally pointed at *Arius*, whoſe particular Error was denying the Divinity of Chriſt; whereas this Text was particularly brought to aſſert the coeval Godhead of the Holy Spirit, which *Arius*, at that Time, did not meddle with.

Daugh. But it aſſerts the Godhead of Chriſt too.

Fa. That is true, and we uſe it upon that Account, becauſe our Modern Hereſy extends to both; but *Arius* was not, at leaſt not yet, gone that Length that our People go.

Son. But you mentioned St. *Cyprian* and *Tertullian*, who were exceeding antient, and who both of them acknowledge this Text; I wiſh you would tell us, what they have to ſay againſt them; they are Men the Church has always had in great Veneration, and if they acknowlege it, I ſhould think the Objections ought to be very weighty that ſhould ſhake their Evidence.

Fa. So it ought indeed, but far from that, their Objections are ſo trifling, that it apparently ſhews

they are plung'd into inextricable Difficulty, by the Force of thoſe Authors; I will mention the Objections in ſhort, and refer you to an Author who has hitherto been unanſwered for the reſt.

Daugh. Pray, Is that Author a Proteſtant or a Roman?

Fa. It would have been the ſame thing, *for* the Roman Church (whatever they are in other Points) are very ſound in this, and that univerſally.

Daugh. I know it, and therefore I think if a Proteſtant Divine aſſerts it, 'tis liable to the leſs Exception; for they tax the *Romans* with taking it only upon Truſt, that is implicitly, on the Faith of the Church.

Fa. Well, I need not be aſhamed of the Author, it is the ſame I mentioned juſt now, the truly Learned and Reverend Mr. *David Martin*, Miniſter of the *French* Church at *Utrecht*, and who has written large and critical Annotations upon the whole Bible, which he publiſhed by Order of the States, alſo he has written a *critical Diſſertation* upon this very Subject, proving fully this Text of the Seventh Verſe of the Fifth Chapter of St. *John* to be Authentick, which Work, I ſay, has never yet been anſwered; I have the Book here, and will leave it you for your further Inſtruction.

Daugh. I am mighty glad of ſuch a Book, Sir; but I beg you will pleaſe, for our Direction (who are Children) to read us ſuch a Part of it as you will direct us to look upon, ſuitable to our Capacities, and to this particular Caſe.

Fa. I will do ſo, if you have Patience for it; and Sum it up for you, and leave you to read it at large, at your Leiſure: Firſt then, to the Objection that the Seventh Verſe is not to be found in the *Greek* Manuſcripts of the New Teſtament, the Objection is laid down boldly thus:

" That

" That this Text is no where to be found in the " *Greek* Manuſcripts of St. *John*'s Epiſtle."

This Author anſwers, (1.) That as this Paſſage has ever been in the *Italick* Verſion, even as antient as the Firſt and Second Century, the Compilers of the ſaid *Italick* Verſion muſt either have put it in of their own Heads, which is too abſurd to be advanced, and cannot be proved; *or* they muſt have tranſlated it from the *Greek*, in which Language the holy Evangeliſt wrote it.

To this he adds; That St. *Jerom*, who lived in the Cloſe of the Fourth Century, who reviſed and corrected the old *Italick* Copies, applied himſelf to throw out the principal Faults which had ſtolen into the Manuſcripts, and this he did by ſtrictly examining the *Greek* Copies, and he left this Text in his corrected Work; ſo that it is plain (adds he) we have the *Greek* Manuſcripts on our Side, and thoſe the moſt Ancient.

Son. You need not ſay this Author has not been anſwered; What anſwer it it poſſible to give to ſuch Reaſoning?

Fa. Well, hear him a little further however.

" If, *ſays he*, when the *African* Biſhops drew up " their famous Confeſſion of Faith, the Paſſage of " St. *John*, which holds ſo conſiderable a Place " there, had not been in the *Greek* Copies of the " New Teſtament, they could not have urged it, " without a ſevere Cenſure: The *Arians*, who un- " derſtood *Greek* too well to be impoſed upon, would " have exclaimed loudly, that they had quoted " Scripture which was not to be found in their " Bibles.

Daugh. To be ſure they would; I think, nothing can be plainer than that.

Fa. He has another Paſſage as clear as that, taken from one *R. Simon* a Learned Man, but a great Oppoſer of this Text, and one, ſays he, from whoſe

Writings *theſe Clamours principally* proceed. This Author wrote a Book called *A Critical Hiſtory of the New Teſtament*, in which he has theſe Expreſſions.

In one Place he ſays, "*This Paſſage is in very* "*few* Greek *Manuſcripts.*"

In another, *It is not in the Generality of the Greek* "*Copies.*"

In a Third, *It is only in the moſt modern* Greek "*Copies.*"

Son. But then, it ſeems, he owns that it is in ſome of them, though but in *a Few.*

Fa. Yes, and that (*ſays Mr.* Martin *very well*) is a full Anſwer to thoſe who aſſert peremptorily, That it is in none of 'em; and then he adds theſe ſignificant Words:

"What Mr. *Simon* ſays, that 'tis only in the "moſt modern Manuſcripts, would do him no Ser-"vice *ſhould we grant it*; but, on the contrary, 'tis "certain the Text is found in Manuſcripts of the "higheſt Antiquity."

After this he goes on to prove his Aſſertion, and does it moſt unanſwerably, as you will ſee in Four Pages together, *viz.* Page 54, 55, 56, 57. But one Example is very particular: About 300 Years ago (*ſays he*) *Laurentius Vallo*, a Nobleman of *Rome*, and of vaſt Learning for the Time he lived in, was the firſt who made Enquiry after the *Greek* Manuſcripts of the New Teſtament. He got into his Hands Seven, a Number at that Time very conſiderable: The Paſſage of St. *John* was in all the Seven; ſome of thoſe Manuſcripts were of Four or Five hundred Years ſtanding, which, added to the Three hundred Years paſt ſince, amount to, at leaſt, Seven or Eight hundred Years, ſo that the *Greek* Manuſcripts, in which the above-named Mr. *Simon* ſays it is wanting, is more modern than thoſe.

Son. I think there is no need of any more Evidence.

Fa. But

Fa. But he brings a great many more *for all that*, ſuch as *Eraſmus*, *Edward Ley*, a Learned Oppoſer of *Eraſmus*, Cardinal *Cajetan*, Cardinal *Ximenes*, *R. Stephens*, the Univerſity of *Louvain*, Father *Amelotte*, and ſeveral more beſides, all referring to divers ancient Manuſcripts of the *Greek* New Teſtament, which have all of them this Clauſe; and he tells us where thoſe Manuſcripts are to be found, as particularly in the *French* King's Library, and the King of *Pruſſia*'s Library at *Berlin*; in the *Vatican* Library, and ſeveral others, for which, I ſay, I refer you to the Book itſelf.

Son. I think we need not enquire any farther into that, 'tis too plain for any thing that can be offer'd to overthrow it.

Fa. 'Tis evident the Verſe is in the moſt authentick *Greek* Copies, even back to Perſons almoſt contemporary with the firſt Pen-man, the bleſſed Evangeliſt himſelf; Now if it is in the firſt Copies, it will paſs for ſufficient Evidence that it was in the Original, and if in the Original, it is Canonical Scripture, and that's enough.

Son. But what have they to ſay againſt *Tertullian*, and St. *Cyprian*?

Fa. Truly nothing; nothing of Weight, or that is material, 'tis all but miſerable Cavilling: They pretend that *Tertullian* does not quote the Text, only ſpeaking upon the Subject of the Trinity recites the Words, *Theſe Three are One*, as his own Words, and not as a Quotation.

Son. But where had he the Words then? And how came he to ſpeak juſt the ſame Words? And how do they prove he did not refer to them?

Fa. The Reverend Author, whoſe Book I have here undertaken to defend *Tertullian* by, ſhews that it was ordinary to repeat Texts of Scripture, without quoting or referring to Chapter and Verſe, and he gives two Examples, exactly agreeing with

Tertul-

Tertullian, one from St. *Cyprian*, and the other from *Gregory Nazianzen*, but I refer you to the Place, *Pages* 49, 50.

Son. But what do they ſay againſt St. *Cyprian?*

Fa. Truly as little, and Mr. *Martin* confutes that little too, very plain, and, as I think, unanſwerably, Pages 44, 45.

1. They would have it that St. *Cyprian's* Works, as we have them, are altered in ſeveral Places.

2. They ſay the holy Martyr's Words relate to the next Verſe of St. *John*, *The Spirit, the Water, and the Blood.*

To both theſe, I ſay, he gives clear Anſwers: To the Firſt he ſays, If it were ſo, it does not appear that this Part was ever altered in the leaſt, and that there was no Manuſcript of St. *Cyprian* to be produced which has not the very Words, without any Alteration at all.

Son. Nay, if they cannot prove that this Paſſage was altered, 'tis nothing at all to the Purpoſe.

Fa. As to the Second, 'tis a meer Fallacy, and Mr. *Martin* proves it to be ſo, and brings ſeveral Evidences to prove that St. *Cyprian* meant this very Verſe, and no other; one of theſe is *Fulgentius* Biſhop of *Ruſpe*, who, writing againſt the *Arians*, quotes St. *Cyprian* at large: His Words are theſe; "This the bleſſed Martyr St. *Cyprian* has withal acknowledged, writing in his Epiſtle concerning the Unity of the Church thus, *It is written of the* FATHER, *the* SON, *and the* HOLY GHOST, *that theſe Three are One.*"

Son. I think, Sir, we need no farther Reaſoning upon it, the Words were certainly St. *John's*, and are a Part of the Word of God, there is no room to deny it.

Daugh. But you ſaid ſomething, Sir, of another Text in this latter Epiſtle, wherein the ſame Saint *John* aſſerts the Godhead of Chriſt.

Fa. I

Fa. I did ſo, and it is a very remarkable Place, 'tis in the 20th Verſe of the ſame Chapter, the Words are theſe; *We are in him that is true*, even *in his Son Jeſus Chriſt: This is the* TRUE GOD, and *Eternal Life.*

Son. Does the Text intend, or are we to underſtand it, that Jeſus Chriſt is the True God, and Eternal Life?

Fa. I think it is clear that we ſhould underſtand it ſo; but to give you a better Authority than mine, if your Siſter will look into her *French* Bible, ſhe will find it tranſlated thus, *Even in his Son Jeſus Chriſt:* Making a Stop there, he, as it were, begins again thus; *He is the True God*, and *Eternal Life.*

Daugh. It is ſo indeed.

[She turns to the Text, and reads it thus; *Son fils* JESU CHRIST; *il eſt le Vrai* DIEU *& la Vie Eternalle.*]

Fa. But to confirm it ſtill farther, and in which both Tranſlations agree, he is in the ſame Verſe called the Truth, or *him that is True*, where God is firſt called *Him that is True*, and then Jeſus Chriſt is called by the ſame Title; ſee the Text: *We know the Son of* GOD *is come*, and *hath given us an Underſtanding*, that we may know *Him that is True:* Note, that is to know GOD, as the next Words will prove, *viz. And we are in him that is True*; even, (or, as the *French* read it, THAT IS TO SAY) *in his Son* JESUS CHIST HE *is, or* WHO *is, the True* GOD, and *Life Eternal.*

Daugh. I am ſurprized at this Explanation, but 'tis plain the *French* Tranſlators do read it ſo.

Fa. And, I think, our Tranſlation is as plain, that Jeſus Chriſt is here called *Him that is True*, juſt as GOD is called *Him that is True*, the very ſame Words, and with the ſame Emphaſis.

Son.

Son. But what is the Teſtimony that our Lord gives of himſelf in this particular Caſe?

Fa. I have mentioned already, that he teſtified of himſelf, that he was *the* CHRIST, *the Son of the* LIVING GOD, and He and the Father *are* ONE; What can be more?

Son. But if I miſtake not, he calls himſelf alſo *the* TRUTH *and the* LIGHT, *the* WAY, *the* LIFE.

Fa. Yes, and commands us, upon Pain of Damnation, to believe *in him:* Not only to believe what he ſays, but to believe *in him*; that is, as is deſcribed before, to believe *in him* as in the GOD *of Truth*, as in the *Meſſias*, who, as is ſaid, was to be the *Mighty God*, the *Eternal Father*, and *Prince of Peace:* See the Texts which are particular to thoſe Things; *If ye believe not that I* AM HE, *ye ſhall die in your Sins*, John viii. 24. *Ye believe in* GOD, *believe alſo* IN ME, John xiv. 1. Again, *I am the Way, the Truth, and the Life*, ver. 6. What is it to be *the Truth?* And who is *the Truth* but *the* GOD *of Truth?* Again, in his Words to *Martha*, John xi. 25. *I am the Reſurrection and the Life.*

Son. The cavilling Oppoſers caſt all this off by their bringing ſimilar Texts, where the like Words are uſed in differing Caſes.

Fa. But none, where they are uſed with the like Authority. St. *John* ſays, of him, after he had firſt aſſerted his Godhead, *John* i. 1. That the Word *was God.* In the 9th Verſe he ſays, *That was the true Light which lighteth every Man*; and Jeſus Chriſt, confirming this, ſays of himſelf, *I am the Light of the World*, John viii. 12.

Son. It is alſo ſaid, we ſhould believe *in the Light*, John xii. 36. *While ye have the Light believe in the Light.* Who is ſignified there by the Word LIGHT?

Fa. It plainly means CHRIST as GOD; for St. *John* ſays expreſsly, as quoted above, That *the Word*,

Word, that is Chriſt, *was* GOD; that he was THE LIGHT, and Chriſt ſays of himſelf, that he is THE LIGHT; and here it is ſaid, We ſhould believe *in* THE LIGHT, that is, IN GOD.

Son. There are abundance ſuch Texts as theſe, but they cavil them off, as I ſaid, by parallel Places.

Fa. If parallel Texts ſhall be taken for Explanations, then all theſe Texts being ſo parallel to one another, and proving Chriſt to be the *Meſſias*, proving the *Meſſias* to be GOD, and that therefore Chriſt is the ſame TRUE GOD, as the *Meſſias*, have likewiſe the ſame Authority, and receive the ſame Sanction from their Agreement with parallel Texts, and in parallel Caſes.

Daugh. I acknowledge it is clear to me, but in nothing more than that we are commanded to believe *in* CHRIST, and *in* the LIGHT, which is CHRIST, and nothing but GOD, as you ſay, is the Object of Faith.

Fa. I am not deſirous to enter here into their Cavillings at the Scripture which they lay ſo much Streſs upon; not but that the plain underſtanding of Scripture is evidently againſt them, and all their Refuge lies in corrupting the Interpretation; but becauſe the very Nature of the Thing is againſt them, if the Scripture is to be ſearched, and the Scriptures do ſufficiently teſtify of Chriſt, as our Saviour himſelf expreſſes it. Is it likely that GOD would have left his Church under the Conduct of a falſe Light ſo many Hundred Years?

Son. And that we ſhould not to this Day have a true Reading, and a juſt Interpretation of the Text?

Fa. Had the Apoſtles, who dictated the holy Scriptures, which we call the Goſpel? I ſay, had they the Gift of Tongues, and yet could not expreſs

preſs the Truths of God which they received, I ſay, Could not they expreſs them in an intelligible Manner? Is not the Firſt Chapter of St. *John*'s Goſpel expreſt in Words plain and intelligible? Is it not expreſsly affirmed there, that by the *Word* is meant the eternal Word, that is, Chriſt; Was it not ſo underſtood by all Nations, received ſo in all Languages, and rendered ſo in every Tranſlation? Is it not of that Word ſaid expreſsly, The *Word* was GOD? and is not then CHRIST *the Word*, which was GOD?

Daugh. You ſay all Nations underſtand it ſo?

Son. The Oppoſers do not deny it, at leaſt, as ever I found in any of their Writings.

Fa. The ſame GOD and WORD is called *the Light*, *ver.* 9. of the ſame Chapter, as before.

Daugh. Yes, and Chriſt calls himſelf *the Light*; I am *the Light of the World.*

Fa. Yes, and he ſays, He that receives the Light ſhall not walk in Darkneſs, and that *in him is no Darkneſs at all.* And have not the whole Church walked in Darkneſs, if we have till now been left to a doubtful and undetermined Reading of the Scriptures in theſe eſſential Articles of the Chriſtian Faith?

Son. And are like to do ſo ſtill, a great many Years; for a famous and Learned Defender of theſe Objections inſiſts, That Learned Men ſhould be brought together to ſettle the Interpretation of thoſe Texts, for that it will require many Years to ſearch into the ancient Fathers, and to reconcile the different Readings, and different Interpretations, and to underſtand clearly the Meaning of the Words in the ſeveral Texts concerning this Matter.

Fa. So all the World, notwithſtanding we have had *the Light of the World* to illuminate and inſtruct us; have, to this Day, *walked in Darkneſs*, and that good

good Spirit of Truth, the Guide and Comforter of his People, who our bleſſed Lord promiſed to ſend, and did ſend, to *lead us unto all Truth*, has left us ſtill in the Dark, and has not led us at all into the Truth: Horrid Suggeſtion! that Chriſt has not performed his Word, that the Promiſe of the Father is not yet given; or if it be, has not performed the particular Office which it was promiſed to be given for, (*viz.*) to enlighten the World.

Son. But many Years muſt yet be ſpent to examine the Senſe of the Fathers, to underſtand the different Readings, and, in a Word, to explain the Text to us.

Fa. And all the poor doubting Souls who are bewildred by Uncertainties, and amuſed by the Learned Perplexities of theſe Men, muſt live, nay, which is worſe, muſt die, in the ſame Uncertainty; not knowing *in whom they have believed*, who to pray to, how to denominate him; and, in a Word, whether their Saviour is really God or Man.

Son. Till theſe learned Caſuiſts have met from all Parts of the World, have conſulted all the differing Opinions, compared the differing Readings of every diſputed Text, and aſcertained thoſe Things which, it ſhould ſeem, the infallible Spirit of God either could not, or, at leaſt, has not thought fit to determine.

Fa. I think we have a much better Way to come at a clear Underſtanding in all thoſe Things, and which the Scripture itſelf ſeems to direct us to.

Daugh. What Way is that?

Fa. Why, to read the Scriptures diligently; ſearch into the Book of God with Attention; This is the only ſure Way to attain a ſacred Knowledge in Divine Myſteries, at the ſame Time praying to God, in a meek and humble Manner, to enlighten our Darkneſs

Darkneſs by the Illumination of his holy Spirit, and that this bleſſed Spirit may fully and eſſentially reveal Chriſt to us; which Prayer, ſincerely put up in the Name of Chriſt, and in the Faith of the Promiſe which our bleſſed Lord made to us, That he would *ſend his Spirit to us*, that it ſhould *be with us to the End of the World*, we may ſafely depend upon, and can have no Reaſon to doubt will be heard.

The CONCLUSION.

THE anxious Parent of this well inſtructed Family, having ended theſe Diſcourſes; and, as he had Reaſon to believe, with Succeſs, he left the Book of the Reverend Mr. *David Martin* with them, for their farther Direction; folding down the Leaves at the proper Places, which he had recommended to their Reading.

When he was going away, he recollected that he had made a ſerious Poem upon the very Subject which he had been diſcourſing of (*viz.*) The Deity of Chriſt; and pulling it out of his Pocket, he read it to them, being in Blank Verſe, after the Manner of Mr. *Milton*.

His Children were ſo pleaſed with it, that they begg'd him to leave that with them too, for their more leiſurely Reading, which accordingly he did, and I have therefore inſerted it here, as a Concluſion to the Work, as follows.

TRINI-

TRINITY:

OR, THE

DIVINITY of the SON.

HAIL Glorious! High! Eternal! Infinite!
Ineffable! Great! ſelf-exiſtent Being!
Immutable in Council, as in Nature!
Immortal! ſelf-ſufficient! bright and pure!
Fountain of Life, and Light! eſſential God!

How ſhall a Mortal Thought deſcribe thy Being?
How form Ideas in the Souls of Men,
Narrow'd by Organ-life from juſt Conceptions;
Preſcrib'd, and limitted; obliged to think
Below the Sphere of Heaven; forbid to ſoar,

And clogg'd beſides, with a dead Weight of Guilt;
Curs'd to the groveling State of mean imperfect [Thought,
Unworthy, as unable, to contemplate *God*?

How ſhall the beſt inſpired Genius form
A Song, in Notes exalted to the Theme?
How form harmonious Words, in juſt Degrees,
Suited, and equal to Seraphick Praiſe?

'Tis not in Nature: Words are wanting here:
Letters are ſcanty Sounds, and barren Speech
Expreſſes nothing: High Conceptions fail;
Image, Idea, Thought, tho' deep as Hell,
Or rais'd to Heaven, can never enter there,
Or guide us how to judge of what's beyond
The *Adamantine* Gates, The Bounds of Time.

All that remains to us (and this is great)
Is to adore; at Diſtance bow the Soul;
Subject the Mind to that Almighty Power,

Whoſe

Whoſe Influences we feel; and by them learn
What to his Goodneſs, as his Power we owe;
Believe and wonder, wonder and believe;
Bring down our reaſoning Follies to our Faith,
To what we cannot comprehend, reſign,
And wait the glorious State, where all our Eyes
Illuminated from himſelf, ſhall ſee
God as he is, and all be Gods like him;
For beatifick Viſion muſt of Courſe
Have a transforming re-creating Power:
Nor ſhall we only there believe, but ſee,
How juſt it was we had believ'd before.

There, by exalted Beams of Heavenly Light,
Expanding Viſion without Help of Eyes,
All the myſterious Things we now pretend
Are hidden, and lock'd up from human Search,
Shall be made plain, intelligible, clear:
There 'twill appear, how fooliſh, how diſtract

Our Pains to ſolve religious Doubts by Senſe
Muſt needs have been; how different, how remote
The Principles are placed, from whence they ſpring;
How by the Pride of Men, and Art of Devils,
Reaſon uſurps, and fain would ſubſtitute
A high Controul; Heaven's Conduct to confound,
Confuſe the Brain, all Faith and Hope obſtruct,
And lead to Error, Ignorance, and Death.

There we ſhall ſee the *glorious Scheme* made plain,
(The grand Eſtabliſhment of Man's *new Life*;)
Whence firſt *redeeming Love began*; what *Spring*,
What Fountain firſt, it iſſued from, and *when*.

The Myſt'ry *hid from Ages*, ſhall no more
Be Myſt'ry; all Things naked ſhall appear:
There Praiſe ſhall be the only Work to do,
The *Object known*, nay *preſent*, *viſible*;
For with *theſe Eyes* we ſhall that Glory view,
Which now, nor Eye can ſee, or Thought conceive.

There to th' exalted Senſe 'will be made clear
How firſt it was reſolv'd in Heaven, (and why)
To ſave the Criminal, who by the Lure
Of Hell and Devils was firſt ſurpriz'd and ſunk;
There all the Glories of *ſtupendious Grace*,
(Hell's *Wonder*, Atheiſts *Stumbling*, Reaſon's *Snare*,
Th' Aſtoniſhment *of Ages*, Man's Recovery,)
Shall in their higheſt, fulleſt Luſtre ſhine.

'Twill then no longer paſs for hard, or ſtrange
How *Immortality* it ſelf *could die*,
The Infinite be circumſcrib'd to Space,
Glory Ineffable eclips'd in Fleſh,
God become Man, and Man contain a God;
Eternity be born, and He begin
Who was beyond all Time, before *Beginning*:
How high Omnipotence could be created,
Perfection to Infirmity ſubmit,
And the Supreme become ſubordinate.

Bow, mighty Reaſon, to thy Maker's Throne,
'Tis thy chief Honour that his Name is GOD;
As 'tis thy Mercy that by his Decree
The inlighten'd high Tribunal of his Juſtice,
Where every Heart ſhall tremble, *is his own*,
Th' exalted JESUS ſits upon the Bench.

He, who the bleſt pacifick Gift proclaim'd,
And a loſt World from Death (triumphant) rais'd;
Who died to ſave, and roſe to juſtify,
Bleſt Hope! Thy Saviour is himſelf thy Judge.

Will he condemn the Souls for whom he died!
And ſink the humbl'd Heart, whoſe Advocate he is?
Nothing but groſs Apoſtacy can ſhake
A Confidence on this Oblation founded:
Believe and wonder; Things reveal'd, are high,
But Truth's not loſt, tho' cloath'd in Myſtery?

Is it not juſt that he ſhould be believ'd,
Who is not only true, but Truth it ſelf!
Shall Critick Reaſon cavil at his Word,
Becauſe the *Why* and *How* is not conceiv'd?
Curs'd be that Incredulity of Mind,
Which damns reveal'd Religion, and concludes
Self-wiſe, and moſt abſurdly obſtinate,
Nothing's to be believ'd but what we ſee.
Blinded by Pride, *Hell's Artifice*; the ſame
That form'd the *firſt Rebellion*, let in *Death*,
And drove out *Adam* from A *Paradiſe*.

Unhappy Man! Satan, that *wily Devil*,
By much *too cunning* for thee, *draws thee in*;
Hooks thee in every Snare, *then* mocks thy Fall,
In every Bargain *cheats thee to thy Face*;
Firſt tempts, and *then* accuſes, *then* inſults,
Triumphs, and *tramples* on thy Weakneſs, when
'Tis *he alone* that drew thee *to the Pit*;

Innumerable Subtilties *and Plots*,
Dark *as himſelf*, and laid as deep *as Hell*;
Innumerable *Inſtruments* he uſes,
Agents of Hell, to lead thee into *Crime*;
All thy own *Paſſions* and *Affections* baits,
And *works thee up* to Sin, by various Arts:
Eve he undid by Meat, *Noah* by Drink;
The Guſt *the ſame*, and *much the ſame* the Crime;
Hell's Triumph too *the ſame*, for by *theſe Two*
As he enſnar'd *the Old World*, he *ſtill* enſnares *the*
[*New.*

But yet of all his ſecret Artifice
Hell's Maſter-Piece! none e'er came up *to this*,
To tempt Mankind *their Maker* to deny;
Dethrone *the Saviour* of the World; *unking him*;
Depreciate his vaſt Gift, and *ſink* the Rate
Of high redeeming Love, that Theme of Praiſe,
Which forms the Harmony of Heaven it ſelf;
No Wonder Hell its blackeſt Smoke exhauſted,
T' eclipſe the Beams of this ſuperior Glory.

Strip

Strip him of that *chief Splendor*, without which
The Doctrine of *our own Redemption* ſinks,
Smother'd with Doubts, and deep Abſurdities;
Prompt us *to doubt* his Royalty, and Crown,
His Sacerdotal Offices *deſpiſe*.
And all the Merit of his *glorious Purchaſe*
Vilely debaſe, and ſcorn; *as if a Man*
Could all the mediatorial Work perform!

Uncomfortable Doctrine! low-priz'd Notion!
Unworthy the Redemption of Mankind;
A Purchaſe infinite, *above the Price*
Of human Blood: Unworthy him to whom
The Debt was due: The offended Lord of Truth,
Whoſe Honour, Juſtice, Government *inſulted*,
Could *better* by a frank Remiſſion ſtand,
Then *at a trifling Rate* appear appeas'd.

Infernal Seraph! Father of Deceit!
Great Enemy of a loſt World's Redemption!

Thou

Thou firſt in Crime, *and firſt* in Puniſhment!
None that was *leſs a Devil* than thy ſelf,
Could with *an Impudence like this*, attempt
To prompt Mankind, *that Being* to deny,
Which thou thy ſelf *ſo often* haſt confeſt;
So humbly cring'd to, *meanly* begging Leave,
To Devilize *the Swine*, the vileſt Brutes,
Rather than not thy Love of Miſchief ſhew:
Didſt thou not then *ſubmiſſively* acknowledge,
JESUS to be the *Holy One*, the GOD?
Expreſs thy Dread leſt he was come in *Vengeance*
To damn thee, *as thou know'ſt he will*, to Torment,
Not in the leaſt *diſputing* his known Power,
And only pleading 'twas *before thy Time*?

Is this that JESUS thou wouldſt now perſuade
Is but a Man? Or if a God in Name
Muſt be a junior God, ſubordinate,
GOD and NO GOD! ſtript of thoſe Attributes
Eſſential to his Name! not *Infinite*?

How

How is *even Hell it ſelf* to Nonſenſe led,
Not to ſpeak *falſly* only, but *abſurd*?
Or how do we the Devil himſelf abuſe,
Make him forge Lyes, too groſs for *Satan*'s ſelf,
And Falſhoods, Hell it ſelf had never heard of?

Was the *immortal Rebel* who at firſt
Fierce in Rebellion, *dar'd* the Throne of God,
And was not conquer'd by *th' whole ſacred Hoſt*
'Till *this eternal Thunderer* ſtrook him down,
Transfix'd him *and his Hoſt* within the *Nether Hell*;
Was this *great Dragon Devil* oblig'd to bow,
And at the Voice of *a meer Man*! turn'd out
Of a Poſſeſſion lov'd, and long enjoy'd?
How often on pronouncing *but the Name*
Of this *meer Man*, by *other Men*, has he
Trembled and *Fled!*

Hadſt thou not known the Terror of his Hand,
That Thunder (*Dread of Devils*) which from him

Shakes

Shakes Hell's Foundations, and with Tremor ſtrikes
All thy infernal Troops, their Power diſarms,
And makes them fly as Clouds before the Wind,
Thou never wouldſt at the *meer* Name pronounc'd,
From Mouths of *feeble Men*, ſink and ſubmit,
Or prompt abandon'd Fools to doubt that Power,
Which thou *ſo ſervilely* haſt *recogniz'd.*

And you fam'd *Rabbi's* of the learned Tribes,
A *Sanhedrim of Fools*, as now 'tis plain;
When the eternal *Jeſus* thus expreſs'd
His *high Relation* to th' Immortal Nature,
The ONENESS of their Being, Coalition
Of Councils, and of Powers; both infinite;
Was it abſurd? Or was your Inference juſt,
That he aſſum'd *th' unutterable Name*,
Making himſelf A GOD, who you ſuppos'd,
Was finite, frail, and ſinful *like yourſelves*?

NO,

NO, NO, 'twas highly juſt, 'twas ſo he meant;
So he intended to be underſtood:
His ſacred Nature he explain'd, and there
The Stile of his Divinity aſſerted.
While therefore you believ'd him but a Man,
You certainly were right, and had ye ſton'd him
'Thad been but juſt; for take the Words he ſpeaks
In their directeſt Senſe, they are ſo plain
He muſt be God, OR *be the worſt of Men*:
He muſt be high, eternal, infinite,
Or *an Impoſtor* viler than the *Devil*,
Aſſuming the eternal Name, the eternal Power,
And acting Things which none but God can do.

Tell us, ye Criticks, who pretend to Senſe,
The *Magi* of a Self-opinion'd Age,
By what Philoſophy ſhall we diſtinguiſh
Between a Son *of God*, and *God himſelf?*
Will you the Relatives of God explain

By

By Syſtems of meer *Human Generation?*
Or can you ſubdivide the Infinite,
And undivided Subſtance ſeparate?
What's Part of God, muſt ſtill be God; ALL GOD;
Or elſe the Parts are leſſen'd, in dividing;
How groſs do we conceive of Infinite!
Make an Eternal God-begotten Man!
Blending the Natures! make Collateral Powers,
In contradicting inconſiſtent Beings!
A mortal God! And an immortal Man!
What monſtrous Birth do we make Heaven produce,
The Incarnate Word, without a Godhead join'd!

Whence had he Knowledge Infinite to ſearch,
See, and diſcern the Hearts and Thoughts of Men!
Anſwering their Queſtions long before they ask'd?
To be Omniſcent is to be a God:
Not Heaven itſelf can delegate the Godhead:
His Attributes are his eſſential Self,
And incommunicable as his Being.

Did

Did e'er the undivided Eſſence flow
In various Channels ſep'rate and diſtinct?
Can there be Two Eternals, Infinites?
Two Thouſand may by the ſame Rule exiſt.

By what ſtrange Reaſonings muſt we underſtand
The Hypoſtatick Myſt'ry in a Man?
Where the Two Natures take alternate Courſe,
One Day Supreme, and one Subordinate;
To Day immortal, and To-morrow dead;
Then riſe and be immortal as before?
What uncouth Notions muſt we entertain
Of Power! and how divide Omnipotence!

Whence had he the creating Hand to form
Matter and Being of immaterial Nothing?
Did he create meerly by Deputation,
While the Great Maſter-Builder gave the *Fiat?*
Whence had he that unbounded Power beſtowed,
To give Eternal Life, to damn, to ſave?

To give to Man *Repentance*, and *Remiſſion*?
Heavens Great *Arcana*, ſingular to God,
Enſigns of Power, Marks of Honour, ſuch
As God did never, never will depute?
Far above Nature's Reach, above her Sight.
Hail Glorious! High! Eternal! Infinite!

F I N I S.